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The Story of Our Bible

EMMA A. ROBINSON



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The Story of Our Bible

By

EMMA A. ROBINSON



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INSCRIBED TO THE FRIEND

Nella Foss Ford

WHOSE APPRECIATION OF THE VALUE OF THIS STUDY FOR
BOYS AND GIRLS HAS BEEN AN INSPIRATION IN
THE WRITING OF THIS BOOK

INTRODUCTION

THE Bible is the most important book in the world, the most useful book in the world, and the most interesting book in the world. Everything about it is interesting, the history of its production and its transmission to us not least of all. Miss Robinson has told something of this history in this little book. May the boys and girls for whom it was written be led by it to see something of the marvelous providence by which the Bible was given to us and by which it has been preserved to our time. May they be led to revere the Book more highly for its ancient worth and its present value. May they read it and study it for themselves until they come to love it as Origen and Jerome and Martin Luther and Wycliffe and Tyndale did. May they find themselves becoming proficient and efficient and sufficient in spiritual things as they master the contents of this book and of The Book. In that way only will the writing of the book find its due reward.

D. A. HAYES,
*Professor of New Testament Exegesis,
Garrett Biblical Institute.*

AUTHOR'S INTRODUCTION

THIS book is written not with a thought of giving to the reader anything new on the subject, but only for the purpose of telling this wonderful story in a way that shall make it intelligible to those not versed in the phraseology of the textual critic and of interest to the boys and girls of the Junior age. The writer believes that familiarity with this story in its details is one of the best safeguards that can be given boys and girls just at this age, when they are great readers and must come in contact through the daily press and periodicals with many comments and articles in regard to the text of the Bible which, however valuable to the critic, can but raise questions in the minds of the young people. The ground thus pre-empted during Junior years will be guarded against many doubts and questions that will arise in the minds of the youth of adolescent age.

As this book is intended for the use of the Junior League, some special class work is suggested at the close of each lesson. The purpose of this is to help the boys and girls to recognize the fact that while God has used human instrumentality in the giving of His Word to us, and

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that while errors may have crept into the text, His all-wise providence and care has been around about His Word and so shielded it that not one great truth is in any way marred by these errors, and that God's message has come safely down to us through all the ages because He has cared for it and guarded it against all possibility of change.

As a result of this study it is believed that the Juniors will come to have a deeper reverence for God's Word, and unwavering faith in its divinity, and an intelligent understanding of the method through which the Bible has been preserved for us.

In the writing of this book the author is greatly indebted to the book "How We Get Our Bible," by Patterson Smith, from which many quotations have been made; to Gregory's "Canon of the Scriptures," and to Professor Doremus A. Hayes, S. T. D., Professor of New Testament Exegesis in Garrett Biblical Institute.

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THE ANVIL OF GOD'S WORD

Last eve I paused before a blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unworn—the hammers gone.

CHAPTER I

THE BIBLES OF TO-DAY

"But now abideth faith,
hope, love, these three; but
the greatest of these is
love." I COR. 13: 13.

"But now abideth faith,
hope, charity; but the
greatest of these is charity."
I COR. 13: 13.

SIDE by side some one has written the two verses; both are marked I Corinthians 13: 13, but they are not alike. Is the reference a mistake, or what does it mean? Are there two Bibles? If the Bible is God's word, what right has any one to make a different Bible? Where did the Bible come from? How did we get it?

These and many other questions are asked, not alone by boys and girls, but by people of all ages.

Where did we get our Bible?

Before answering that question, let us make a visit to Ellis Island and watch the emigrants as they land. Their ships are anchored off Long Island, and the tug brings them to the Government Inspection Building on Ellis Island. They have crossed the gang-plank and come up the broad stairway. They pass through the narrow aisles, are

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inspected by the doctors, who look them over and examine their eyes, then passed by the agents of the Government, who must find out if they have money enough to live on till they get to work, and other things that are required. They now follow the guards down to the railroad offices, where they secure their tickets to the places to which they wish to go, and are turned over to the railroad agents who are to look after them. Yonder in the corner of this room stands a bookcase, near it a jovial representative of the American Bible Society. Watch him as a new detachment of emigrants enter the room. He listens a minute, then turns to the bookcase, and as a German lad passes he receives a copy of the Gospel of John. See his face brighten as he opens it and sees the words in his native language!

Next comes an Italian woman and her little family. What good will a German copy of the Gospel do her? But the smile on her face shows that she reads the words in her own beautiful Italian.

Our interest increases as we see Spaniards, Frenchmen, and Russians, yes, even Japanese, each reading from God's Book in his native tongue. Later we learn that in that bookcase John 3:16 may be found in twenty-eight different languages.

Should we ask the agent where he found so many different Bibles, he would answer in the one

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word "translations," and would add that every emigrant entering our ports receives a copy of one of the Gospels in his own tongue. That is his welcome to our country.

From here we return to New York and visit that great building known as the American Bible House. One might spend many hours watching the making of the plates, the printing, sewing, binding, and gilding of the edges of the Bibles of all sizes. How easy it would be to get a letter in the wrong place or even to get the pages mixed, but each worker works with greatest care that there may not be one error.

Here are Bibles large and Bibles small; beautifully bound, leather-covered Bibles; Bibles that cost but a few cents; also Bibles that we can not read; and we learn that parts of the Bible are translated into over four hundred languages and dialects. Here, too, one hears the wonderful story of the missionaries who, going to the savage tribes and wishing to tell them of Jesus, find that they have no words in their language in which to tell the story of God's love. They must first invent words, then tell the story. But this is not all. These savages have no way of writing, no written language as it is called, and before these stories can be printed for them a writing must be made up; yet to-day they have parts of the Bible printed in a language that they can understand, because the missionaries have learned to speak and write

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as they speak, and then have translated the Bible for them.

But there is another visit we must make. This time we will go to the great Public Library. Here we find one section marked "Library for the Blind." The librarian will show us some of those queer books that to us mean nothing; but once more we will find the Bible, this time printed in raised letters: the Bible which is read by touch, not sight.

Is it the same Bible? Exactly; and John 3: 16 tells to the blind, the foreigner, and the savage, as it does to us, the message, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

There is another strange thing about this Bible of ours. We call it a Book, and yet we talk about the Book of Psalms and the Book of Romans or the Book of Revelation. What does it mean? Just this. The word Bible does not mean a book, but it means books. Our Bible is not a book, but a library, with its sixty-six volumes put into one binding, thus making one book of it.

Sometimes the books of the New Testament are bound together, making a volume by themselves. Sometimes the books are grouped and bound into a number of volumes, or they may each be bound separately, but the binding or form

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makes no difference; they are still God's Word, our Bible.

Again we hear of the Letters of Paul, the Psalms of David, or the Gospel of John, and ask: Is not the Bible God's book? What, then, is meant by the Gospel of John? Just this, that God gave His Word to us through men who lived on the earth and did just the things that we do. He did not give it all to one man nor all at one time, but to over forty men; kings, priests, lawyers, teachers, shepherds, and fishermen were among the men to whom He gave the messages of this Book, and these men lived and wrote at different times through a period of many hundreds of years.

Before that time God's Word was spoken to men, who taught it to their children, and they to their children, so that at the very beginning God's Word was written in the hearts and minds of the people instead of on paper. But through all these years God was taking care of it, that to-day we might have His message just as truly and clearly as at the time that He gave it. "The word of our God shall stand forever."

Class Work.—Copy 1 Corinthians 13: 13 and Matthew 5: 15 from Authorized and Revised Versions in parallel columns.

If there are members of the class who speak a foreign language, ask them to recite a verse in

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that language ; then have it recited or read in English.

Suggestive Helps. — The sample leaflet of John 3 : 16 in many languages, published by the American Bible Society, New York. Page of Bible for the Blind.

CHAPTER II

THE WRITING OF THE BIBLE

IT is easy to see how the Japanese and the Hindoos have received their Bible, because the missionaries have gone to them from America and could translate the Bible into their languages; but that brings us back to the two English Bibles. Where did they come from?

In Matthew 5:3 we read, "Blessed are the poor in spirit, for they shall see God." These are the words spoken by Jesus; but did He speak them in English? No; Jesus was a Hebrew; He could speak the Hebrew language and read from the Hebrew Bible, which is our Old Testament; but even when Jesus was a boy, Hebrew was almost a dead language, and He learned to speak and read it much as we do the Latin and Greek to-day.

In His home and among His friends He spoke what was called the Aramaic language; but this was the language of the people who, we would say, had not been to high school or college, and when the words that He spoke were put into writing they were written in Greek, although it

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is believed that Matthew wrote them in the Hebrew language; and later they were translated into the Greek. The Lord's Prayer would then look like this, and might have been spoken by Jesus in just these words:

Ὑμεῖς

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Ἀγιασθήτω τὸ ὄνομά σου,
ἐλθάτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

And when James and John said that prayer, after Jesus went back to heaven, they too probably said it in the Greek language, for at that time most of the Jews spoke Greek.

When Jesus went back to Nazareth to visit, Luke says, in the fourth chapter and seventeenth verse, that "He stood up to read, and there was delivered unto Him the Book of the Prophet Isaiāh." From what kind of a Bible did He read? It might have been either a Greek or a Hebrew Bible; for since the children of Israel, even as early as when they came out of Egypt, were known

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as Hebrews and spoke the Hebrew language their Bible was written in the Hebrew; yet three hundred years before Christ the Greek had become the language of commerce, and as the Hebrews were always a commercial people and started colonies in many places, they gradually came to speak the Greek language.

The strict Hebrews, or Jews, especially those in Palestine, still used the Hebrew in the synagogue service, yet many of those who settled in other countries could not understand the Hebrew in which the Old Testament books were written. The rabbis could read it, but that did not help the people. Many of these thought that they ought to have a Bible that they could read; so, about two hundred years before Jesus read from the Book of Isaiah; in the city of Alexandria in Egypt, a committee of seventy men was appointed to translate the books of the Old Testament into the Greek language. This version of the Bible is called the Septuagint Version, because of the number of the men who helped in the translation.

It was not easy to translate from the Hebrew language, but it had not been easy to write it, either. The translators would begin at the upper right-hand corner of the page and at what we would call the back of the book. The first verse of Genesis would look like this:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

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Look carefully at the letters. Do you see how very much alike they are, and how easy it would be to think ה was ח, and make a different word of it? Or if in the word פֶּשֶׁם the lower dot were a little indistinct, it would make the letter "a" instead of "e," and again we would have another word.

"In the Hebrew language there are certain pairs of letters very similar in form, as for instance: ו (w) and י (y); ר (r) and ד (d); ב (b) and כ (k); ח (ch) and ה (h). A very good illustration of the confusion of ו and ר occurs in Psalm 22:16, in the last part of the verse. The present Hebrew Bible reads כָּאֵרוּ, which translated gives, "*like a lion* my hands and feet," which clearly is not sense. But the earliest translations from the Hebrew text, such for example as the Septuagint (a Greek translation made from a Hebrew text at least twelve hundred years older than the one we now have), read the text thus: כָּאֵרוּ, which means "*they pierced* my hands and feet." This is, of course, correct, and has been accepted by our translators, although the word in the Hebrew Bible, as we now have it, is כָּאֵרוּ. Clearly in the process of copying a manuscript some scribe has, by mistake, shortened ר to ו.

"Then, sometimes, when a scribe was having a manuscript read to him he might confuse words of similar sound. An example of this may be found in Isaiah 9:3. There are two little He-

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brew words of similar sound, and rather like each other, too, in appearance, but very different in meaning; viz., לֹא (not) and לוֹ (to it), and the question here is, which of these ought to be in the text. If we read לֹא, which appears in the present Hebrew text, we have, "Thou hast multiplied the nation; Thou hast *not* increased the joy." This seems like a contradiction of what goes before and follows. The editors of the Hebrew Bibles in the tenth century evidently thought there was an error here, for they placed לוֹ in the margin. The text then reads, "Thou hast multiplied the nation; Thou hast increased its joy." And this is the rendering adopted by our Revised Version. Yet when we examine the Hebrew manuscripts extant we find that they all have לֹא. But we can see plainly how this came about. The original manuscript no doubt had לוֹ; but the scribe in copying had his manuscript read to him, and לֹא, being exactly the same in sound, was written for לוֹ.

"The similarity of ל and לו, which were continually being mistaken, the one for the other, has occasioned some strange errors. There is a disputed reading in 2 Samuel 8:13 which very well illustrates this confusion. It tells of David "smiting of Syria (אַרִם) in the valley of Salt 18,000 men." Now, this is certainly a mistake, for the valley of Salt was in Edom, not Syria. And when we turn to the corresponding passage in 1 Chron-

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icles 18: 12 we read (referring to the same event) that "Abishai (David's general), the son of Ze-ruiah, smote of Edom (אֶדוֹם) in the valley of Salt, 18,000 men." How did this error in 2 Samuel arise? In English the words "Syria" and "Edom" are very dissimilar, but notice the similarity of the Hebrew forms:

אֶדוֹם = A. R. M = Syria.

אֶדוֹם = A. D. M = Edom.

Plainly some scribe mistook י for ר.

"Illustrations could also be given of the omission of a whole line in copying a manuscript. After writing the last word of a line, and looking back to his manuscript, the scribe's eye would sometimes catch the same word at the end of the next line, and he would go on from that, omitting the whole line between. Remarks and explanations written in the margin were also sometimes inserted in the text by mistake.

"These illustrations will suffice to show how, on the human side, some errors crept into the manuscripts of our Bible in the course of the centuries."*

You can see it would be very, very hard to translate this and get it exactly right, and yet you would be surprised to know how few mistakes were made.

This Septuagint Bible was the one from which

* A. P. Misener.

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Jesus may have read, and from which Peter and James may have learned their verses when they were boys. Paul, too, probably read from this Bible, though he could also read from the Hebrew Bible.

The words of Christ which are found in the Gospels were spoken by Him in the Aramaic language to the people who came to hear Him, and after He had gone back to heaven were put into writing by Matthew, Mark, Luke, and John. It is believed that Matthew was such a strict Jew that his Gospel was first written in the Hebrew language and then translated into the Greek.

The Epistles, or letters, of the New Testament are the parts of the Bible of whose writing we know the most. The words, "Rejoice always; pray without ceasing," found in 1 Thessalonians 5:16, 17, were not spoken to the people, as were the words of Jesus, "Lo, I am with you always" (Matt. 28:20). Paul was far away from the Church at Thessalonica, but he wanted to send a message to his followers there. He did not have a stenographer or a typewriter, but he sent for a man named Tertius, and to him he spoke the words, which Tertius wrote down.

But first Tertius must get ready. He will ask Paul whether his letter is to be a long or short one. Then he must get his materials together. He may buy his paper in sheets about a foot square, in which case he will glue the sheets together in a

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long strip, either before he writes or after; or he may buy them all glued together into a strip and rolled on a stick or roll.

But what odd paper! It is called papyrus and is made from reeds found in the river. These reeds are cut into pieces a foot long and split open. They are then flattened out to make strips about an inch wide. These are glued together, and another layer running crosswise laid on top of them and carefully glued down. When all is dry, the rough edges of the reeds will be rubbed down, leaving the sheet smooth and beautiful. This makes a paper on which it is easy to write, but the little fibers of the wood break easily and thus make the paper very delicate.

Having his paper, Tertius must next look after his pens. These he will make by pointing another kind of reed. He will probably prepare several of these, as the letter is to be a long one. With his can of ink made from lamp-black, or some dye, strapped about his waist, he is now ready for work and returns to Paul.

As Paul speaks the words, Tertius writes them; but it is slow work, and he probably will have to come several times.

When the letter is finished it is rolled up on a roller at each end and placed, probably, in a small wooden case.

Paul must now find some one who is going to Thessalonica by whom he can send the letter

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to the Bishop of the Church there, as there is no postal or mail service. The journey takes several weeks, perhaps months; but at last the letter is delivered.

When the Sabbath comes one stands up in the Church and reads this letter to the people, unrolling it from one end and rolling it up at the other as he reads, just as Jesus read the Book of Isaiah. All or parts of it are read on many Sabbaths. Possibly some Sabbath a man from Corinth may be in the audience. He hears the letter and asks if he may take it to Corinth and read it to his Church. The Bishop may say "Yes" or he may say, "Some of the little fibers in the paper are beginning to break from handling, and some words are not distinct, but you may have a copy made."

The man from Corinth must now find a copyist, who, after getting his materials as Tertius has done, at once goes to work.

This copyist remembers all the rules that the rabbis gave about making mistakes in copying the old Hebrew Bible, and he works very carefully, but he comes to a place where the fiber is broken. There is a letter he can not read. It might be any one of two or three letters, but each would make a different word. He finally decides upon what he thinks it is, and in the margin writes, "That word might have been the other word" (giving the word). He may have no further

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trouble, or he may overlook a word and leave it out. The copy is finished, and the letter goes to Corinth.

But in time this copy of Paul's letter becomes worn and the Church at Corinth must have it again copied. Another copyist is found. He comes to the same word, but he is sure that the word the first man put in the margin is the correct one and he puts it in, so that these very first copies are not exactly alike.

If you had read this letter in just the way it was written, the verses given would look like this:

REJOICEALWAYSsprayWITHOUTCEASING

All letters capitals, no division between words or sentences, no punctuation marks. Would it not be very easy to omit a letter or get one out of place? There would probably be three or four columns to a page, and possibly in some places at the end of a line the letters will be only about half the size of the other letters, so as to get the whole of the word on the line. Or the word may be divided, one or two letters being on the next line.

Class Work.—Ask each member of the class to copy a verse from the Bible (each a different verse), pass papers to the right, and each make a copy from the copy, passing his copy on to the next. Continue this till the verse has been copied from one copy, and then a copy copied five or six

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times. Have verses read and compared with the original verse.

Suggestive Helps.—Write the verse given in the chapter, or another, on a large sheet of manila paper, using capital letters and no spacings. Let some member of the class volunteer to read it. Ask another to come to the board and copy it rapidly. Finally let some one draw lines between the letters so as to mark off the words.

Have the first verse of the Lord's Prayer in Greek and the first verse in Genesis in the Hebrew put upon the first sheet of the roll.

(Prepare a roll by mounting large sheets of heavy manila paper on a curtain roller, or use the reverse side of the picture rolls prepared for the Primary Department of the Sunday school. This will enable you to keep the suggestions for reference.)

CHAPTER III

THE LATIN VULGATE

WHEN one reads from a scroll he unrolls it with one hand, and as fast as he reads, rolls it up with the other. In this way a book written on this frail papyrus soon wears out, and it would be very surprising if before the end of the first century not only the letters of Paul and the other letter writers, but also the books of the Gospels were not entirely worn out, those used in the Churches being copies, some even having been copied the second time. The Churches having these copies did not think the first copies were of any use, so they did not take care of them.

In the same way the Hebrew Old Testament and the Septuagint Old Testament were copied many times, and the old copies lost or destroyed, so that to-day no one has been able to find one of these first copies or any copy made during the first three hundred years after the New Testament books were written.

The use of the papyrus for writing material required so much of it that the reeds did not grow fast enough, and by the end of the first century

THE LATIN VULGATE

the supply was about exhausted. By the third or fourth century vellum was generally used. This was a beautiful soft leather made from the skin of the young antelope.

In the ninth century a coarse brown paper took the place of the vellum. Thus, in a general way, the age of a manuscript may be ascertained by the material on which it is written.

But there are other ways of telling the age of a manuscript. The earliest manuscripts were written in the uncial or inch-long letters, without capitals, punctuation, or divisions of any kind. About the tenth century the letters changed in form and were called cursives. These were smaller and slanted. With the use of the cursives we also find many beautiful illuminated initial letters, a few of these illuminated letters being found as early as the fourth century. The latter part of the fourth century a space of one letter was sometimes left to mark a change of subject. In the fifth century every fiftieth line was marked.

While nearly all the world could speak Greek at this time, there were places where it was neither understood nor spoken, and Christianity had traveled to these places. These people, too, wanted a Bible that they could read. In Northern Africa the Bible was translated into Latin, and from there carried to Northern Italy; but these translations were far from correct.

Strangely enough, in Rome, Greek was the

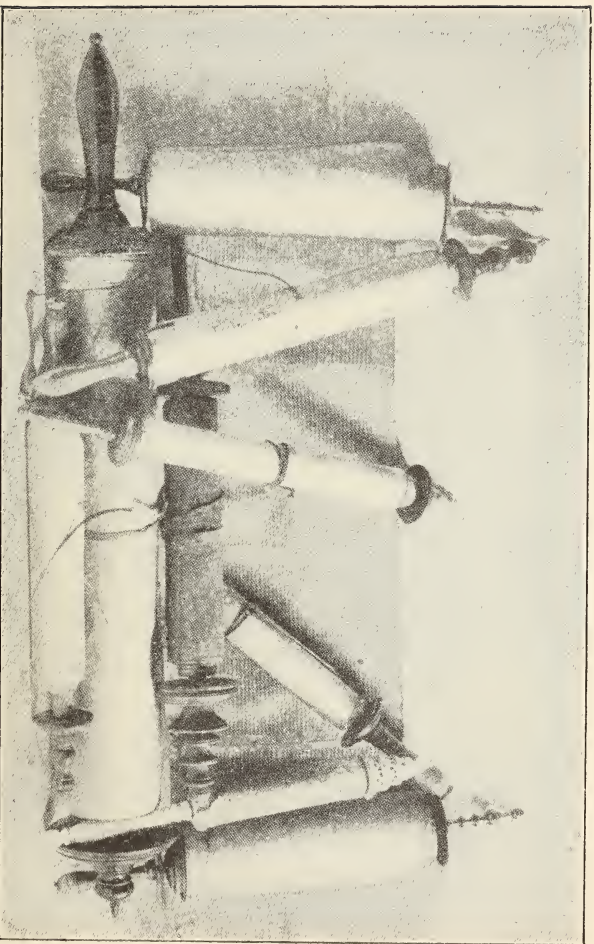
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language of the people till after the third century. Gradually the Latin took its place, until in the fourth century a Latin Bible was demanded. The Latin translations of Northern Africa were so incorrect that a new translation was made by Jerome, the Old Testament being translated, not from the Greek Septuagint, but directly from the Hebrew manuscripts. Jerome may not have had the original copies of the Old or the New Testament, but used the best manuscripts of his day.

Right here comes a strange story. The people had been reading the incorrect translations so long that when the translation of Jerome, which later came to be known as the Latin Vulgate, because it was written in the language of the common people, and not in classical Latin, was given to them, they would have nothing to do with it. Just as with our Authorized and Revised Versions, it seemed as though they had two Bibles, and people said, "The one that I studied is good enough for me." "What right had St. Jerome to change it?" "How do we know that his Bible is any nearer right than the one we have?"

They did not know anything about translating from one language to another, nor did they understand that Jerome had not translated just from one copy of the manuscript, but had compared several copies, to make sure of the changes.

The Latin Vulgate was the best Latin translation up to that time, and though there were mis-



THE SCROLL OR ANCIENT BOOK

THE LATIN VULGATE

takes in it, after two or three hundred years people became as fond of it as their ancestors were of the old version, and for more than a thousand years this was the Bible of the people. The council of the Roman Church decreed that it was correct and the only Bible. During these years all translations of the Bible, instead of being made from the old Greek and Hebrew manuscripts, were made from the Vulgate, and even to-day the Bible in use in the Roman Catholic Churches is to a large extent a translation from this version.

Many of the Christians who lived at the same time as Peter, John, and Paul, wrote books about the Church and the teachings of Christ. Some of these may have heard Christ teach, but, after all the men who had heard Christ were dead, there were those who heard or read the first copies of Paul's letters, or the first copies of the Gospels. When they wrote books about the Bible or books about other things, they often copied certain verses from these first copies. These verses became part of their books, but they did not know that some day a copyist might make a mistake in one of those very verses, and that after the first copies were lost people would go to their books to prove whether the copyist was right or not; but that was what happened. So many of the New Testament verses were copied or quoted that if all the Bible verses found in these books were put together we would have nearly the whole of the New Testa-

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ment; this gives us another way of proving whether the copyists or translators have made any mistakes.

Since the Epistle of Barnabas says, "He came not to call the righteous but sinners to repentance," and Clement of Rome, who knew Paul, says in his epistle, "As ye judge ye shall be judged; with what measure ye mete, it shall be measured to you again;" and Polycarp, a pupil of John, uses nearly forty quotations from the New Testament; people who are studying the early writings find these quotations a great help in proving the correctness of certain verses that are different in different manuscripts.

Class Work.—Let each member of the class make a small scroll. Flag sticks may be cut to the proper length, or unpainted lead-pencils used. Let the paper be cut into squares four inches across and pasted together to make a strip twenty or twenty-four inches long. On this strip verses may be written, two columns to a square. The strips should then be pasted to the pencils and rolled up as a scroll.

Suggestive Helps.—Small scrolls with the books of the Pentateuch printed in the Hebrew may be secured from W. H. Dietz, 107 Dearborn Street, Chicago, or the Sunday School Commission, New York.

CHAPTER IV

EARLY TRANSLATIONS

WHEN St. Jerome translated the Bible into Latin, the larger part of the Christian Church lived in the Latin-speaking countries. But the missionaries carried the gospel to other countries; wars brought many changes in the Roman world, and the Latin was, or came to be, an unknown language to the common people in many places; yet it was a thousand years before there was really another translation of the Bible, although there were many translations of parts of it into many languages. Sections of the Latin Vulgate were translated into the German language in the latter part of the eighth century, but there was no complete translation till the fifteenth century.

Though England had no complete Bible before the days of Wycliffe, attempts were made from very early times to present the Scriptures in the language of the people, and the story of these ancient translations from the Latin manuscripts before us forms certainly one of the most interest-

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ing though not the most important portions of the history of the English Bible.

An old story says: "It is now twelve hundred years since, on a winter night, a poor Saxon cowherd boy lay asleep in a stable of the famous Abbey of Whitby. Grieved and dispirited, he had come in from the feast where his masters, and some even of his companions, during the amusements of the night, had engaged in the easy, alliterative rhyming of those simple early days. But Cædmon could make no song; 'Being at the feast, when all agreed for glee sake to sing in turn, he no sooner saw the harp come toward him, than he rose from the board and returned homeward.'—(Account of Cædmon in Bede's Eccl. Hist.), and his soul was very sad. Suddenly, as he lay, it seemed to him that a heavenly glory lighted up his stable, and in the midst of the glory One appeared who had been cradled in a manger six hundred years before.

" 'Sing, Cædmon,' He said, 'sing some song to Me.'

" 'I can not sing,' was the sorrowful reply; 'for this cause it is that I came hither.'

" 'Yet,' said He who stood before him, 'yet shalt thou sing to Me.'

" 'What shall I sing?'

" 'The beginning of created things.'

"And as he listened a divine power seemed to come on him, and words that he had never heard

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before rose up before his mind.* And so the vision passed away. But the power remained with Cædmon, and in the morning the Saxon cowherd went forth from the cattle-stalls transformed into a mighty poet!

“Hilda the abbess heard the wondrous tale, and from one of those Latin manuscripts she translated to him a story of the Scriptures. Next day it was reproduced in a beautiful poem, followed by another and another as the spirit of the poet grew powerful within him. Entranced, the abbess and the brethren heard, and they acknowledged the ‘grace that had been conferred on him by the Lord.’ They bade him lay aside his secular habit and enter the monastic life, and from that day forward the Whitby cowherd devoted himself with enthusiasm to the task that had been set him in the vision. ‘Others after him strove to compose religious poems, but none could vie with him, for he learned not the art of poetry from men, neither of men, but of God.’ In earnest, passionate words, which yet remain, he sung for the simple people of the creation of the world, of the origin of man,

*The words that came to the sleeper’s mind are recorded by King Alfred. They begin:

Now must we praise
the grandeur of Heaven’s kingdom ;
the Creator’s might,
and His mind’s thought ;
glorious father of men,
the Lord, the Eternal,
who formed the beginning.

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and of all the history of Israel; of the Incarnation, and Passion, and Resurrection of Christ, and His Ascension; of the terror of future judgment, the horror of hell pains, and the joys of the kingdom of heaven.' ”

Other fragmentary and imperfect translations followed; notable among these was the translation of the Monk Baede. His translation of the Gospel of John was finished on his deathbed. Patterson Smythe, in “How We Got Our Bible,” describes it thus:

“The names of Eadhelm and Egbert are overshadowed by that of a contemporary far greater than either.

“It was a calm, peaceful evening in the spring of 735—the evening of Ascension Day—and in his quiet cell in the monastery of Jarrow an aged monk lay dying. With labored utterance he tried to dictate to his scribe, while a group of fair-haired Saxon youths stood sorrowfully by, with tears beseeching their ‘dear master’ to rest.

“That dying monk was the most famous scholar of his day in Western Europe. Through him Jarrow-on-the-Tyne had become the great center of literature and science; hundreds of eager students crowded yearly to its halls to learn of the famous Baede. He was deeply versed in the literature of Greece and Rome; he had written on medicine, and astronomy, and rhetoric, and most of the other known sciences of the time; his ‘Ec-

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clesiastical History' is still the chief source of our knowledge of ancient England; but none of his studies were to him equal to the study of religion, none of his books of the same importance as his commentaries and sermons on the Scripture. Even then, as he lay on his deathbed, he was feebly dictating to his scribe a translation of St. John's Gospel. 'I do n't want my boys to read a lie,' he said, 'or to work to no purpose after I am gone.'

"And those 'boys' seem to have dearly loved the gentle old man. An epistle has come down to us from his disciple Cuthbert to a 'fellow reader' Cuthwin, telling of what had happened this Ascension day. 'Our father and master, whom God loved,' he says, 'had translated the Gospel of St. John as far as *What are these among so many*, when the day came before our Lord's Ascension?'

" 'He began then to suffer much in his breath, and a swelling came in his feet, but he went on dictating to his scribe. "Go on quickly," he said, "I know not how long I shall hold out, or how soon my Master will call me hence."

" 'All night long he lay awake in thanksgiving, and when the Ascension Day dawned he commanded us to write with all speed what he had begun.'

"Thus the letter goes on affectionately, describing the working and resting right through the day till the evening came, and then, with the set-

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ting sun gilding the windows of his cell, the old man lay feebly dictating the closing words.

“‘There remains but one chapter, master,’ said the anxious scribe, ‘but it seems very hard for you to speak.’

“‘Nay, it is easy,’ Baede replied; ‘take up thy pen and write quickly.’

“Amid blinding tears the young scribe wrote on. ‘And now, father,’ said he, as he eagerly caught the last words from his quivering lips, ‘only one sentence remains.’ Baede dictated it.

“‘It is finished, master!’ cried the youth, raising his head as the last word was written.

“‘Ay, it is finished!’ echoed the dying saint; ‘lift me up, place me at the window of my cell, where I have so often prayed to God. Now glory be to the Father, and to the Son, and to the Holy Ghost!’ and with these words the beautiful spirit passed to the presence of the Eternal Trinity.”

The next important translation was King Alfred’s, whose great desire was that every English boy might be able to read the Bible in his own language. He, like Baede, translated the Gospels. He also began the translation of the Psalms.

Perhaps some one will wonder why, if parts of the Bible were translated into English, it was necessary for so many translations to be made. A comparison of the Lord’s Prayer as translated into the Anglo-Saxon, which was then the language, in the time of King Alfred, and three hundred years

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later, will show that the changes in the English language were so great that it would be necessary to translate it into a new English.

Here is the Lord's Prayer of King Alfred's time, and side by side with it the Lord's Prayer in early English three hundred years afterward:

"Uren Fader dhis art'in heofnas,	"Fader oure that art in heve,
Sic gehalged dhin noma,	I-halgeed be thi nome,
To cymedh dhin ric,	I-cume thi kinereiche,
Sic dhin uuilla sue is in heofnas	Y-worthe thi wyлле also is in
and in eardho,	hevene so be it on erthe,
Vren hlaф ofer uuirthe sel vs to	Our iche-days-bred gif us today,
daeg,	And forgif us oure gultes,
And forgef us scylda urna,	Also we forgifet oure gultare,
Sue uue forgefان sculdgun vrum,	And ne led led ows nowth into
And no inleadh vridk in cost-	fondyngge, Auth ales ows of
nungal gefrig vrich from ifle."	harme,
—From "How We Got Our Bible."	So be hit."

Alfred also engaged in a translation of the Psalms, which, with the Gospels, seemed the favorite Scriptures of the people; but, unlike his great predecessor, Baede, he died before his task was finished.

In the tenth century parts of the Bible were translated for reading in the Churches, but these translations were intended rather to explain the meaning than to give the exact words of the Bible.

"For example, a centurion was a 'hundred-man;' a disciple as 'Leorning knight,' or 'learning youth;' 'the man with the dropsy' is translated as 'the water-seoc-man;' the Sabbath as 'the reste daeg' (rest day), and the woman who put her

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mites in the treasury is said to have cast them into the 'gold-hoard.' ”

It took such a long time to make a copy of the Bible and it cost so much that not many people owned their own Bibles. The Church of Rome had become very powerful and very wicked, and the Church authorities did not want the people to read the Bible for themselves. They said the priests would read it for them and explain it. In 1229 the Church Council passed a law forbidding any one but the priests to read the Bible.

Class Work.—Have a speed contest. See who can correctly copy in printing the largest number of verses, beginning with Matthew 5:1, in ten minutes. Estimate at the rate of the most rapid workers how long it would take to copy the book of Matthew.

Suggestive Helps.—Have copies of the Lord's Prayer as found on page 39 placed in parallel columns on the next page of the roll.

CHAPTER V

THE BIBLE OF WYCLIFFE

AFTER the tenth century the many wars in England gave little time for any one to think of Bible translations. The Norman conquest placed the Norman priests in the Churches. Of course, they had no use for the Anglo-Saxon translations for themselves, nor were they interested in having these translations made for the people.

Then, too, the settlement of these new people in England brought a new language. The Anglo-Saxon language was much changed by the incoming of these Normans, and the English language was really being formed by a combination of the two languages.

The Church of Rome was at the summit of its power, and practically ruled the world. The Bible was an unknown book to the people, and the Church authorities wanted to keep it so; for, if the people could read the Bible they would find out how wicked the priests were and how wicked they were making the Church.

Not only was this true in Rome, but England also was under the power of the Roman Church,

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and in England, as in Rome, people could, by paying money to the Church, buy the right to be as wicked as they wished, and do many things that were a great dishonor to the Church and disobedient to God's Word. This was called buying indulgences.

But not every one was deceived by the Pope and the priests, and all over the world men were beginning to feel that it was time to fight the Church if that were necessary to make the Pope and the priests follow God's Word.

In England John Wycliffe said that the way to do this was for every one to read the Bible and know for himself what God said; then, he said, the people would insist on a different Church. But there was no Bible that the people of England could read.

Wycliffe knew that both the rulers and the priests would be his enemies if he translated the Bible for the people; but he was not afraid, for he knew that it was right.

He worked quietly, using the Latin Vulgate, consulting as many other copies as he could secure. He went to the best Latin scholars for help in making his translations correct, and to the best English scholars for help in the use of the best language.

When his translation was partly completed he was summoned for trial to the Blackfriars' Monastery in London. Many of his friends had be-

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come afraid and deserted him; for even the king was his enemy.

In the midst of the trial an earthquake shook the building. His friends said God was proving that Wycliffe was right and the priests wrong. His enemies themselves were terrified, but would not give up the trial. Several charges were brought against him, but his worst crime was translating the Bible into English, "making it more open to laymen and women than it was wont to be to clerks well learned."

After a three days' trial the teachings of Wycliffe were condemned and he was excommunicated from the Church.

He returned to his home at Lutterworth, and there, with the help of his friends, completed his translation of the Bible about the year 1382.

Soon after he finished this, while at a vesper service in the church, he was stricken with palsy, and died on New Year's Day, 1384.

The Bible of Wycliffe was a very careful translation from the Latin Vulgate; but as he could not read the Greek or Hebrew manuscripts, and probably could not have gained access to them if he could have read them, he did not know that there were errors in the Latin. His Bible, even though in English, would not be very easy to read now.

In this translation Matthew 3: 1-6 reads: "In thilke dayes came John Baptise preachynge in the desert of Jude, saying Do ye penaunce: for the

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TYNDALE'S VERSION.

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Specimen from Wycliffe.

(LUKE ii. 1-11.)

Forsothe it was don in tho dayes, a maundement went out fro Caesar August that al the world schulde be discruped. This first discrupinge was maad of Cypre instice of Cirye, and alle men wenten that thei schulde make profesciounech by himself in to his cite. Sothly and Joseph stighede up fro Galilee of the cite of Nazareth in to Jude, in to a cite of Dauith that is clepid Bedleem, for that he was of tho house and meyne of Dauith, that he schulde knowleche with Mary with child spousid wif to hym.

Sothly it was don whanne thei weren there the dayes weren fulfilled that she schulde bere child. And she childide her firste born sone and wlapide hym in clothis and putted hym in a cracche, for ther was not place to hym in the comyn stable. —From "How We Got Our Bible."

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kyngdom of hevens shall neigh. Forsothe this is he of whom it is said by Isaye the prophete, A voice of a cryinge in desert, Make ye redy the wayes of the Lord, make ye rightful the pathes of hym. Forsothe that ilke John hadde cloth of the heeris of cameylis and a girdil of skyn about his leendis; sothely his mete weren locustis and hony of the wode. Thanne Jerusalem went out to hymn, and al Jude, and al the cuntre about Jordan, and thei weren crystened of hym in Jordan, knowlechyng there synnes."

From this we see that there are no divisions into verses. The verse divisions are first found in the German Bible, 1560, and were made by Robert Stephens, a celebrated editor of the Greek Testament.

There are, however, the same chapter divisions as the Bible of to-day, these having been made shortly before this time by Cardinal Hugo.

The Bible of Wycliffe was very costly, as it required about ten months to make one copy of it, which then sold for forty pounds, about two hundred dollars in our money.

In spite of the difficulties of copying and the high cost, this Bible was widely circulated. People who could not afford to own a copy of the Bible would sometimes buy a few sheets, or borrow a Bible, paying as much as a load of hay for the privilege of reading the Book for an hour

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a day. People memorized certain chapters and verses, and recited them on public occasions.

But not alone must the cost of the book be considered: even the study of the English Bible was done at a great risk, as the circulation of the Book had been forbidden. This had so little effect that the next step was to forbid the translation of the Bible into English. Still the people would not give up their Bibles. Many of them were excommunicated or imprisoned; some were even burned with copies of their Bibles hung around their necks; yet one hundred and seventy copies have been preserved to this day. Many of them have very interesting inscriptions. One contains the name of Henry VI, another of Richard the Crookbacked, Duke of Gloucester; one belonged to Henry VIII, and one to Henry VI. The inscription of one says that it was presented to Queen Elizabeth as a birthday gift by one of her chaplains.

Through that Book the people had come to know God, the absolute power of the priesthood was broken, and neither torture nor death could take that Bible from the people.

Class Work.—Let each Junior select which part of the Bible he would choose if he were obliged to pay a load of hay for the privilege of reading it for one hour. Read for ten minutes, and estimate about how many chapters one could read in an hour.

CHAPTER VI

THE BIBLE OF TYNDALE

IN Germany is a little old town that is scarcely known and perhaps would never be heard of in these days were not that this town of Mentz was the home of Johann Gensfleisch or, were we to say it in English, John Gooseflesh.

You do not know him? That is not strange; for, with such a name, who would not at least make an effort to change it. Johann did so, and took his mother's name, which was Gutenberg. There is a story told that, while Johann was a boy, still bearing the old name, as he was at play in the woods, he cut some letters from the bark of a tree. Not long after this, being left at home alone, he was entertaining himself by arranging these letters to spell his name. By accident one dropped into a jar of purple dye that stood near. Forgetting that the dye was hot, Johann quickly picked it out; but it burned his fingers, and he dropped it. This time it fell on a white skin, and as he again picked it up he saw on the skin in a beautiful color the print of the letter. If he were

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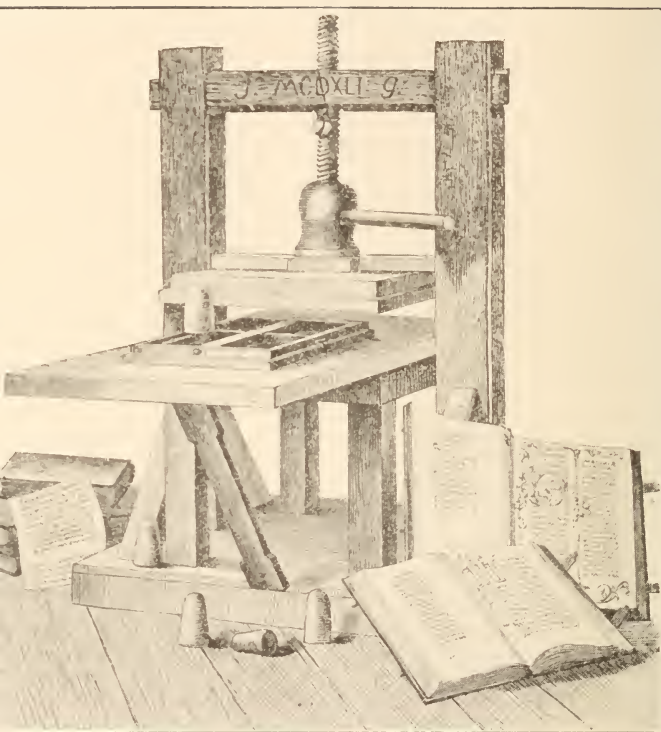
like many boys of to-day he would have tried other letters, and perhaps have spelled his name in those beautiful letters, forgetful of what might happen when his mother saw it. Whether he did this or not, is not known; but that he did not forget it is proven by the fact that it was this same Johann Gensfleisch, or Johann Gutenberg, who thirty years later, about the year 1450, invented the art of printing and the printing-press, and it is said that the very first book that came from the press was a Latin Bible.

Gutenberg was a poor man, and it took money to make the press, even after he had thought out the plan of the type and the press, for the type was made of brass and cut by hand.

As the story runs, he went into partnership with Peter Schöffer, a copyist, who wrote beautifully and who designed the letters for the type, and John Fust, of Mainz, who supplied the money.

As soon as Fust had learned the secret of the invention and saw that it would succeed, he demanded of Gutenberg the money he had put into the business. At this time they had made no money, and John could not pay it. Fust then seized the press and blocks and continued the business as his own.

The rapidity with which the books were printed, and the exact resemblance of one to another created great astonishment and aroused suspicion. It began to be whispered that Fust was



THE GUTENBERG PRESS, ON WHICH THE FIRST BIBLES
WERE PRINTED

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in league with the devil, who helped him to multiply copies of the Bible.

This is the foundation of the story of the John Faust who sold himself to the devil for wealth, which is so often found in German poetry and stories.

The invention of printing almost made a new world, for it made books and an education possible for every one.

It had taken ten months to copy the Wycliffe Bible, which sold for forty pounds, or about two hundred dollars of our money, while to-day one single firm is issuing Bibles at the rate of one hundred and twenty copies an hour, or about two a minute, and a Testament in paper cover can be bought for a cent.

About the time that Gutenberg began working out in movable type the suggestion of the purple letter, occurred another notable event that had a large influence in the story of our Bible—the conquest of Constantinople by the Turks. This city was the center of Greek learning, and the scattering of its scholars through Europe awakened an interest in the study of the Greek language. This was called the new learning, and those who became students of Greek found that there were many very valuable books of which they had known nothing. Among other books they found copies of the Septuagint Version of the Old Testament and the manuscripts of the New Testa-

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ment. These copies were not very old, but they were copies of manuscripts older than their Latin Vulgate and were therefore very interesting.

The leaders in the Church were greatly interested in the discoveries of Greek books and in having these translated into English.

Erasmus, a teacher in the University of Cambridge, became one of the greatest Greek scholars of his day. About this time he completed a Greek Testament from comparison of the most ancient manuscripts at his command.

There was, among the students in the Cambridge University, a young man named William Tyndale, a great admirer of the Greek teacher Erasmus. Always interested in the Bible study, Tyndale became very enthusiastic over the new opportunities which a knowledge of the Greek afforded him. He wanted every one else to have what he had, and urged all to study the Bible. "If God spares my life," he once said to an opponent, "I will cause a boy that driveth the plow to know more of the Scriptures than thou dost." Some people, in quoting this, say that he said he would cause that every boy should know more of the Bible than the Pope did.

But if the plow boy is to know the Scriptures he must have them in his own language. The Hebrew, the Greek, or the Latin will be of no use to him.

Fired with a desire to give to the English peo-

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ple a Bible in the English language, Tyndale appealed to Tunstal, the Bishop of London, who was a patron of the new learning, to be allowed to translate the Bible in the Episcopal Palace and under his supervision.

Tunstal, however, had no such thought; he approved of the classics being translated into English, but not the Bible, and informed Tyndale that there was no room in the palace to carry on that work.

Tyndale, however, was not discouraged. He found a room elsewhere, and for a year went on with his translation. We owe it to his generous host that we have a picture of the six months spent by Tyndale with him: "He studied most part of the day and of the night at his book; and he would eat but sodden meat by his good will, nor drink but a single beer. I never saw him wear linen about him during the space he was with me." During that time men were imprisoned and put to death for reading the writings of Luther and the Bible of Wycliffe. He saw that the authorities of the Church would have no mercy toward an English Bible, and if he was to complete his translation he must become an exile from his own country; so in 1524 he left England, never to return.

He first went to Hamburg. Here, in great poverty and constant danger of discovery and arrest, he completed his translation; the next year he took his manuscript to Cologne and in greatest

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secrecy placed the precious copy in the hands of the printer.

He thought his secret had been well kept, but in some way the suspicions of a priest named Cochlaeus were aroused. Making friends of some of the printers, Cochlaeus treated them to wine; this made them forget their promise, and in answer to his question they told him about the Bible that was on the press.

Cochlaeus at once notified the magistrates of this dreadful conspiracy and insisted that a guard be immediately stationed about the printers' shop; also that the sheets which had come from the press be seized. At the same time he sent a message to the English Bishop, to warn him.

"Peter Quentel," says the historian, "who was engaged to do the mechanical work, had run through the press a large number of the sheets required for the modest edition of three thousand copies, when word was brought to him that enemies of the Reformation had obtained from the Cologne Senate an order prohibiting the printing."

Tyndale's friends, who were on the watch, had in some way found out that the printers had turned traitors, and even before the message of Cochlaeus had reached the magistrate they had sent word to Tyndale, who rushed to the shop, secured his manuscript, the printed sheets, and even some that were in type, and fled to Worms.

Here he again went to work and revised and

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completed his translation, secured its printing, and gave to the world the first copy of the entire New Testament printed in English in the year 1526.

The message which Cochlaeus had sent to England had warned the Church officials, and Tyndale knew they would guard every port to keep this Bible out of the country; so he printed one edition in a smaller size, that it might more easily be kept out of sight; also that it might not be recognized, as the description sent to England by Cochlaeus had been of a larger book.

Bibles could not openly be shipped to England, as every incoming vessel was searched; but they were concealed in sacks of flour, bales of cloth, casts, and in every other way that was possible.

Soon they began to appear in England in large numbers. Thousands of copies were seized and burned, but others kept coming to take their places.

The people were so eager to have a Bible which they could read that they resorted to all sorts of plans to hide their copies. There is in Chicago to-day a Bible belonging to a Bohemian minister of which the following story is told:

During the time of great religious persecution in Bohemia, a woman hearing that the soldiers were approaching her home, and having but a few minutes in which to conceal her precious Bible, quickly placed it in the dough which she was kneading. When the soldiers arrived she was in-

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nocently placing her bread in the oven, and, although they made a careful search, the unique hiding-place of the Bible was not discovered.

By the time the loaf was baked, the officers were gone, and the Bible unharmed was taken from the bread.

While this particular Bible was baked in Bohemia, doubtless many English Bibles were baked, buried, worn in the clothing, and in every possible way concealed from the officers of the law. More severe orders were given to keep them out of the country, but still they came.

As the people came to know about them they clamored for them. It is said that some men of wealth were so eager for a copy that they were willing, if necessary, to give a hundred thousand pieces of money in exchange for one. The poor people, for whom the translation had been especially prepared, were as hungry for the books as the wealthy, and the king and his counselors were as eager to secure the volumes as the people. However, the object of the latter was to get hold of the books only that they might destroy them.

Bonfires were made of the copies secured by the authorities. In London, Oxford, and Antwerp many volumes were thus destroyed. Suggestions were made to an English merchant named Pakington trading in Antwerp to buy up secretly all the copies he could find.

At length Bishop Tunstal himself sent for

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Master Pakington, owner of one of the trading vessels, and asked him if he thought it would be possible to buy up the entire edition of the Bible before any more copies were sent out of Germany.

Pakington, who was a friend of Tyndale, thought it a fine idea and agreed to take charge of the money and to personally attend to buying every copy that could be found.

“‘My Lord,’ said he, ‘if it be your pleasure, I could do in this matter probably more than any merchant in England; so if it be your lordship’s pleasure to pay for them—for I must disburse money for them—I will insure you to have every book that remains unsold.’

“‘Gentle Master Pakington,’ was the reply, ‘do your diligence and get them for me, and I will gladly give you whatever they may cost, for the books are naughty, and I intend surely to destroy them all, and to burn them at St. Paul’s Cross.’”

Pakington went to Tyndale and asked him to sell him Testaments. Tyndale was indignant till the explanation was given that by means of the high price offered for the books by those who would destroy them, a much larger edition could be printed, and the good work of spreading knowledge of the Bible would then be carried on, and by the aid of the very men who sought to stop his work. The copies were furnished, and with great delight Pakington paid the money over to Tyndale and destroyed the Bibles. This money

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not only made it possible for Tyndale to pay his debts, but to print a much larger edition of the Bible, and soon Bishop Tunstal discovered that the Bibles were coming into England more rapidly than ever.

A second time he paid Master Pakington money to buy up every Bible, and again it was paid to Tyndale, and more Bibles were issued.

At last they became so numerous that the Bishop gave up trying to destroy them; but the people were forbidden to read them, and persecuted if found owning them. This was useless. The Bible had come to stay and the people had learned its value. They dared persecution and even death, but would not give up their Bible.

Being unable to prevent the people from reading the Bible, the anger of the Bishop against Tyndale increased. He was watched, enticed from the house, and finally seized and thrown into a wretched prison or dungeon. After much suffering he was put to death, but the Bible had come to the people of England to stay; it is his monument.

Class Work.—Have Luke 2:1-4 copied on manila sheet. Let Juniors read, then copy on paper, and compare with Bible of to-day.

CHAPTER VII

BIBLES BETWEEN TYNDALE'S AND THE KING JAMES VERSION

THE dying prayer of Tyndale was, "Lord, open the King of England's eyes." Even before he thus prayed, his prayer was being answered. The English Bible had come to stay. Henry VIII saw this, but did not wish to admit that he had been defeated in his effort to prevent the entrance of the Bible, in the language of the people, into England—true, it was the Bishop of London who had persecuted Tyndale and publicly burned his Bible, but he was only carrying out the instructions of the king. That he might at least appear to control this matter, Henry promised the people that if they would agree to stop reading the Bible of Tyndale, which he called a "heretical Bible," he would give them one that would be "more correct," made by learned Catholic men.

Miles Coverdale was directed to prepare this Bible. But Coverdale was not a Greek scholar, nor even a man of great learning. The best he could do, as he stated in his preface, was to use the Latin Vulgate and some of the later transla-

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tions. His New Testament was really the translation of Tyndale, which the king had called heretical; but the king did not know this. This Bible was issued a year before the death of Tyndale.

In 1537 a friend of Tyndale issued an edition of the Bible, which, with a very few changes, was the Tyndale Bible. He knew that because of his friendship for Tyndale this Bible would not be accepted if it was known that he had translated it; so it was published under the name of Matthews, and it was known as the Matthews Bible.

This Bible met with great favor, and a year after the death of Tyndale, Archbishop Cramner, one of Tyndale's most bitter enemies, said, speaking of the Matthews Bible, that he liked it "better than any translation hitherto made,"* and that he would rather see it licensed by the king than receive a thousand pounds. The friends of Tyndale must have thought this a great joke, and their amusement and pleasure must have been still greater when the king actually sanctioned this publication.

But the joke had not reached the end yet. While the Matthews Bible had received the commendation of the king and the Archbishop, many of the clergy were indifferent because it was not large enough, nor elaborate enough to suit them. Again Coverdale was employed; this time to prepare a revision of the Matthews Bible. This was

* "Cranmer's Letters," page 346.

FROM TYNDALE TO KING JAMES

to be a large Bible printed in elaborate form. Paris offered better opportunities for fine printing than did London. Coverdale, with his helpers, went to Paris to have this work done. When it was partially finished the persecutions of the Protestants known as the Inquisition broke out, and Coverdale fled to England, taking the finished copy, the manuscript, the press, and even the expert French printers with him. The interrupted work was completed in 1539, and Henry VIII declared this, known as the Great Bible, to be the Authorized Bible, to be read by the English people, and it was so recognized till 1568.

In the front of this Bible was an elaborate picture, part of which represented "Henry the VIII on this throne with a copy of 'the Word of God' in each hand. On one side he is presenting the book to Cranmer and another bishop, while the priests stand by. On the other side he is giving the book to Cromwell and the lay peers."*

And this is really the Bible of Tyndale which the King of England is giving to the priests and the people.

On the title-page of a Latin edition there also appeared the formal sanction of Tunstal, the very Bishop who had tried to buy up all of the Tyndale Bibles in Germany and burn all that reached England.

God had really answered Tyndale's prayer,

* "Our English Bible." N. W. Tobie.

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“Lord, open the King of England’s eyes,” by making him give the Bible to the English people, even though he did not recognize it as the translation of Tyndale.

The real cause of the interest of Henry VIII in the translation of the Great Bible was that he had entirely separated the Church of England from the Church of Rome, and he, not the Pope, was the head of the Church.

On the death of Henry VIII he was succeeded by his son Edward VI, and during his reign the Church of England was still further separated from the Church of Rome. It was while Edward was king that a Book of Common Prayer was issued. This, with some changes, is still used in the Church of England. From this book comes the version of the Lord’s Prayer, “Forgive us our trespasses as we forgive them that trespass against us,” which was the translation found in the Great Bible, the translation of Tyndale, and which is still used by many people who do not know that they are using the prayer from Tyndale’s Bible.

The reign of Edward VI was short, and he was succeeded by Queen Mary, who was a very ardent Catholic. The Protestants were persecuted, slain, or driven from the country, and the English Bible banished so far as the royal power could banish it.

Many Protestants fled to the continent. Coverdale and other scholars found refuge in Geneva,

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Switzerland, the home of Calvin. Here they again made a translation of the Bible. The Great Bible was too large, and many long words had been substituted in it for shorter ones of the same meaning.

Then, too, some manuscripts had been found, older than those to which Tyndale had had access. This new Bible was known as the Genevan Bible and was the first English Bible printed in the Roman type. It was arranged according to the present chapter divisions, as some of the earlier ones had been, and for the first time contained the present verse division, which was the work of Stevens in his Greek Testament published in 1551. It also was the first edition of the Bible to use italics to indicate the words not found in the original manuscripts, but needed to complete the sense or form of the sentence.

When Elizabeth became Queen of England, Protestantism was restored. Indeed, on her entrance to London, we are told: "The procession has just arrived at 'the little Conduit in Chepe,' where one of those pageants, the delight of our forefathers, is prepared. An old man in emblematic dress stands forth before the queen, and it is told Her Grace that this is Time. 'Time,' quoth she, 'and Time it was that brought me hither.' Beside him stands a white-robed maiden, who is introduced as 'Truth, the daughter of Time.' She holds in her hand a book on which is

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written, '*Verbum veritatis*,' the Word of truth, an English Bible, which she presents to the queen. Raising it with both her hands, Elizabeth presses it to her lips, and then laying it against her heart, amid the enthusiastic shouting of the multitude, she gracefully thanks the city for so precious a gift. It was a good omen for the future of the Bible, which had been almost a closed book in the preceding reign."*

Three months later the refugees from Geneva returned home, bringing with them the Genevan Bible, sometimes called the Breeches Bible, because Genesis 3:7 reads that Adam and Eve "sewed fig leaves together and made themselves breeches." This was dedicated to Queen Elizabeth.

While the marginal notes in this Bible were strictly Calvinistic, its convenient size, simplicity of form, and accuracy made it the Bible of the people, even though the authorities of the Church of England issued what was known as the Bishops' Bible, put out "under the authority of the Church." The Great Bible was still used in the Churches.

Next in order of time comes the Douay or Roman Catholic Bible. The Catholic Church did not admit the need of a Bible in the language of the people, but the English Bible of the Protestants had created a demand on the part of the Catholic people for one which they could read.

*"How We Got Our Bible." Smythe.

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If they would have a Bible, the authorities of the Church claimed that it must be one translated under the authorities of the Catholic Church, with notes and comments by Roman Catholic officials, according to their doctrines and customs.

They refused to use either the Greek or Hebrew manuscripts, but made a very literal translation from the Latin Vulgate. This is still the Bible of the Catholic Church; the form of expression has since been modified somewhat, but it is still far from the classical English of the Protestant Bible.

In these days of many translations of the Bible there must have been much confusion, for, though one version may have been accepted and even authorized by the king or queen and the Church, still outside of the Catholic Church many people would hold to the Bible which they had been using, so that there were many different Bibles in general use. But the Bible of the English-speaking nations, whichever translation was used, was very largely the work of one heroic, simple-minded, scholarly man, William Tyndale.

Class Work.—Make a list of six translations of the Bible between the time of Tyndale and 1611, and tell why each was so called.

Which of them were in reality the Bible of Tyndale?

CHAPTER VIII

THE AUTHORIZED VERSION

DURING the reign of Elizabeth the growth and development of the Puritan party in England created opposition on the part of the Church of England. At times the strife was serious, but during the latter part of the reign it apparently quieted down.

When James VI of Scotland became James I of England each party hoped to secure his favor. Being a Scotchman, he had grown up among Presbyterians, and this gave the Puritans ground for the hope of approval.

James, however, was more of a politician than a churchman and soon saw that the High Church best favored his kingly assumption. All this caused much dissension between the two religious parties.

To secure conformity, if harmony was impossible, James called a Religious Conference to meet at Hampton Court in 1604. Here the king showed his attitude by allowing the Puritans no consideration, or even courtesy, while every favor was shown the High Church representatives.

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Dr. Reynolds, president of the Corpus Christi College, Oxford, of the Puritan party, however, succeeded in getting the floor long enough to propose a new translation of the Bible. The proposal apparently met with no favor and was lost sight of; but not by the king.

The Bishops' Bible was the Bible of the High Church at this time, and the Genevan of the Puritans. The king did not like the political principles of the latter. He believed in the divine right of kings, and did not relish the marginal comment on Exodus 1: 17-19 in the Genevan Bible, which read, "Their disobedience to the king was lawful, though their dissembling was evil," and other such comments.

Then, too, the idea of being the patron of an English Bible for all people pleased his vanity, for well he knew it was an opportunity to enhance the glory of his name.

Whatever his motive, his methods were excellent; and while he himself had nothing to do with the actual translation, he displayed his ability in so organizing his translators as to give the world a Bible that shall stand as a monument of scholarly skill and literary achievement so long as the world shall last.

He selected from the best scholars of the nation fifty-four men, among whom was Dr. Reynolds, to whose proposition this translation was due.

These men were divided into six groups; two

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of these groups were to carry on their work at Oxford, two at Westminster, and two at Cambridge.

In addition to this committee, certain other men noted for their learning were to be consulted at the pleasure of the committee. To each of the six groups certain portions of the Scripture were assigned. Each member of a group was to make an independent translation of the section assigned to that group, and when these were completed the translations were compared by the committee as a whole, revised, and a form agreed upon. This copy was then sent to the other groups in turn, who reviewed and returned it with their criticisms and comments. The original groups now went over their work, revising their translation in accordance with these criticisms and comments where they felt such changes should be made.

When the entire Bible was thus revised, three copies were made, one at each place, and delivered to a committee of twelve chosen from the larger committee. This committee made a final examination of the Book, after which it was sent to the Bishop of Winchester and Dr. Miles Smith, who wrote introductions to each book.

The work of the committees was now finished and the Book as a whole turned over to the Bishop of London, who gave the finishing touches.

Fourteen, some say fifteen, rules had been issued to the committee to govern the translation,

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and while not all of these were fully carried out, many were, and had a large place in the final result, not only of the translation, but in the literary style.

The Bishop's Bible was to be the basis of translation and only altered when necessary, while the best of the other translations were to be used when they agreed better with the accessible Greek and Hebrew manuscripts.

The old ecclesiastical words were to be retained instead of those in common use; as, the word Church not to be translated congregation, as was the common term at that time, etc.

The chapter and verse division were to be altered only when absolutely necessary.

Marginal comments were to be made only when necessary to explain a Greek or Hebrew word.

On doubtful passages, or where the translators disagreed, suggestions and helps were to be sought from men of learning everywhere.

All clergymen were permitted to send the results of their personal study and investigation of difficult passages to the committee.

These and other rules show the great care that was taken to make this translation as nearly accurate as possible.

In 1611 the Bible, since that time known as the Authorized or King James Version, was published, with the title:

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"The HOLY BIBLE, conteyning the Old Testament, AND THE NEW, Newly Translated out of the Originall tongues: and with the former Translations diligently compared and revised by his Majesties speciall Commandment. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most excellent Majestic Anno Dom. 1611."

While this version of the Bible has ever been known as the "Authorized Version," it was in fact never authorized by royal proclamation, by order of council, by act of Parliament, or by vote of Convocation, and whether the words "appointed to be read in churches" in the title were used by the order of the committee or the will of the printer is not known.

But the general acceptance and use of this Bible soon made it in reality, if not officially, the "Authorized Version." Until the American Revision of 1901 no better translation has ever been made. In simple dignity and melody its English is still unexcelled. For almost three centuries it was the Bible of the English-speaking people. Its simple, majestic Anglo-Saxon tongue, its clear, sparkling style, its directness and force of utterance, have made it the model in language, style, and dignity of some of the choicest writers of the last two centuries.

"The foundation of this translation being the Bishops' Bible, which was so largely a reproduc-

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tion of the language of Tyndale and Wycliffe, it is not surprising to find the strong, vigorous English of these heroic times in the King James Version; and yet with it everywhere is noticeable, wrought into the very fabric of the language, the choicest speech of the days of Shakespeare, Spenser, and Bacon."

The study of the pure, vigorous English used in Tyndale's version and repeated in the King James Version, has played a wonderful part in fixing the form of the English language of to-day.

"During the residence of Benjamin Franklin in Paris he was one time in attendance at a party where the Bible was being discussed in a sarcastic manner. One nobleman asserted in a loud voice that the Bible was totally devoid of literary merit. Turning to Franklin, whose opinion was very highly valued, he asked him what he thought of it, to which he replied that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a book which he had just fallen in with at one of the bookstores; and as they alluded to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of the new prize. All were eager to have the doctor read a portion of the new book. In a very grave manner he took the book from his pocket, and, with a propriety of utterance, read to them a poem. The poem made a deep impression. The admiring

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listeners pronounced it the best they had ever heard.

“ ‘It is beautiful!’ said one. ‘It is sublime!’ was the unanimous opinion. They all wished to know the name of the new book, and whether what had been read was a fair specimen of its contents.

“ ‘Certainly, gentlemen,’ said the doctor, smiling at his triumph, ‘my book is full of such passages. It is no other than your good-for-nothing Bible, and I have merely read to you the prayer of the prophet Habakkuk.’ ”

THE BIBLE OF 1911.

As a fitting tribute for the three hundredth anniversary of the King James Bible the Oxford University Press issued a Commemorative Edition of this Bible, which by judicious editing was brought up to date as far as possible without sacrificing its dignity and its individuality, and freed from archaic grammatical forms and errors.

This work was done by a committee selected largely from the theological schools of the United States and Canada.

The purpose of this committee has been to conserve as far as may be the dignity and distinctive language of the Bible, all of the literary beauty and religious value of the old version, while correcting defects caused by the changes in the

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language and the discovery of more correct texts. They have not revised it, but simply edited it, that those who still love and cling to this version may have it in as perfect a form as possible.

The hope of this committee is that the Bible of 1911 will prove a worthy successor of the Bible of 1611.

April 23, 1911, was very generally observed as the Tercentenary of the King James Bible.

After three hundred years William I. Haven says:

“It took the King James Bible thirty years to replace its predecessors in the affections of the people of the early half of the seventeenth century. Its own existing versions may replace it before we are half through the twentieth century. But now, on its three hundredth birthday, it is the universal English Book.

“It has given immemorial fame to the king with whose name it is associated.

“It has reconciled the forces that he brought to desperate discord.

“It is studied by millions in institutions of the Christian Church undreamed of in days of James I.

“It is read in lands that were unknown when it first appeared.

“It is issued annually in editions of hundreds of thousands from mighty presses, where the first hand printings were few in number.

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“It has shaped governments and nations that have arisen since it came from the hands of the translators.

“It is the mightiest of all the versions of the Sacred Scriptures since the Vulgate, and it rivals that great Bible in world-wide influence and benediction.

“We can best honor it on its tercentenary by deepening our acquaintance with its sublime teachings, shaping our lives by its counsels, comforting and strengthening our hearts by its promises and revelations, and joyously surrendering ourselves to Him who is its central revelation, our Lord and Savior, Jesus Christ.”

Class Work.—Each member of the class find and write what he considers the most beautiful verse in the Bible. Have the prayer of Habakkuk read aloud.

CHAPTER IX

ANCIENT MANUSCRIPTS RECENTLY DISCOVERED

TO-DAY it would seem as though the Authorized Version of the Bible must always have been loved and revered as it now is. It is true that it soon won its place in the hearts of Christian people because of its great superiority over the other Bibles then in existence; but it was as true in 1611 as it is to-day that people love the Bible which they have known and read from childhood, and that it seems almost a desecration of God's Sacred Word to suggest that the Bible which they have is not infallible. Many felt about this King James Version just as the Latin-speaking people had felt about the Latin Vulgate, or as many of the present day have felt about the Revised Version. No Bible, however, since the Latin Vulgate won its way into the hearts of the people or met the approval of Biblical scholars for so long a time as did this version.

Not many years after its publication a manuscript much older than any to which the revisers

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had had access was discovered and presented by the owner, Cyril Lucas of Alexandria, to Charles I, in 1629. This was later placed in the British Museum in London and is one of the three oldest Bibles in existence.

Because the word manuscript is so long is possibly the reason why these old writings have become known by the name Codex, and because this one came from Alexandria it is called Codex Alexandrinus. It is written on vellum in the Uncial or inch-long letters. There are some spaces between words or sentences, and larger capitals are used at the beginning of sentences; also, red ink is sometimes used in the first line of a book. All of these help to prove the time when this manuscript was written, which must have been in the fifth century.

"The persecutions and wars of the Middle Ages," says a recent writer, "destroyed such documents in large numbers. Fire, flood, and fanaticism combined to wipe out these perishable treasures of Christendom. But some were sheltered in out-of-the-way fastnesses, in monasteries upon the mountain side, in the sacred precincts of carefully guarded Churches, and in the palaces of kings. They were given as presents; they were borrowed, bought, and stolen; their intrinsic value was almost always underestimated, and they were subjected to inexcusable risks of being hopelessly lost. Fortunately, however, there were some haunts un-

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reached by the demons of destruction, wherein these treasures were preserved."

Early in the nineteenth century, two hundred years after the Authorized Version was printed, Bible students began to talk about a revision of the Bible. Other manuscripts besides the Alexandrian Codex had been discovered, and while they were of later date, they were still earlier than those used in the Authorized Version.

The demand, however, was not great, and the interest was rather in the study of the manuscripts and the search for earlier ones than in a translation.

Another of the three oldest manuscripts is known as the Codex Vaticanus or Vatican Manuscript. This has been since 1475 in the Vatican Library at Rome; but it might as well have been lost during these years, for it has been so carefully guarded that no one has been able to gain access to it or make use of it.

Dr. Tregelles about the middle of the last century made an attempt to examine the manuscript. He was allowed to look into it; but not until his pockets had been searched and all pens and pencils taken away was he allowed to open the book. Two priests were detailed to watch him and keep his attention distracted so that he could not examine it too intently, and if he did attempt to study any part, the book was snatched away from him.

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Later, however, this book was made accessible to students through the facsimile copies made under the direction of Pope Pius IX. This manuscript by many is considered the oldest in existence, dating not later than 340 or 350 A. D., just about as long after the original manuscripts of the New Testament were written as it was between the Authorized and Revised Versions. It is not quite complete, having lost some pages of both the Old and New Testament.

The original writing has evidently been largely traced over, probably by some one who feared the ink would fade and leave the earliest writing indistinct, but the few words not traced are very clear even after fifteen hundred years.

It is written in the Uncial letters, with no spaces between the words or sentences. In some places letters have been omitted to save space, a line across the top indicating this. Thus, God was written \overline{GD} ; man, \overline{MN} ; or sometimes the final letter or syllable would be omitted entirely, so that, if written in English, it would look like this:

INTHEBEGINNINGWASTHEWORD
ANDTHEWORDWASWITH \overline{GD} AND
THEWORDWAS \overline{GD} THESAMEWAS
INTHEBEGINNINGWITH \overline{GD} ALL
THINGSWEREMADETHROUGHHIM
ANDWITHOUTHIMWASNOTANY
THINGMADETHATHATHBEENMADE.

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This is the most complete manuscript of the entire Bible in existence.

While Dr. Tregelles was trying in every way to get access to this manuscript, Tischendorf, a German student of the Bible texts, was searching in the National Library of France. Here he discovered a strange-looking manuscript of Ephraim of Edessa, a writing of the twelfth century. The queer appearance of this manuscript had already made people think that it was not an ordinary manuscript, but must be a second writing.

The vellum was so costly that when a writing began to fade or was supposed to have lost its value, it was rubbed off so far as possible with a sponge, and another book written on top of it. Such a book was called a palimpsest or rescriptus. This one is called the Ephraim Rescriptus. Although it had been known for a hundred years that this book was a palimpsest, no one had tried to find out what the first writing was till Tischendorf discovered it. He was hunting for old manuscripts and was not satisfied till he found chemicals which would remove the second writing and in a measure restore the original. Then he found that he had indeed discovered a treasure. To be sure, in the second writing no attention had been paid to the pages—some were upside down, and they were all mixed up. But it was a manuscript of the Bible of the fifth century. Not all

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of the Bible was there, but much of it, and some parts of it were a very fine copy.

The manuscript had been brought to France in 1550, but its great value was never known till the discovery of Tischendorf.

But Tischendorf could not be satisfied even with this; he felt sure there must be older manuscripts hidden away in the old monasteries of the East, and in 1844 he made his first trip to the lands of the Bible in search of these. While in the Library of the Convent of St. Catherine, on Mt. Sinai, he, almost accidentally, made a great discovery. He saw in the waste-paper basket a number of pages that he at once recognized as a very ancient manuscript. The librarian told him two baskets of similar sheets had been used for making fire, and allowed him to examine those in the basket. He found them to be pages of the oldest manuscript then known. He was allowed to take about forty of these pages, as they were intended only for the fire. Unfortunately, however, he displayed too much joy over this, and the suspicions of the monks were aroused. They at once became ignorant of the existence, even, of other pages, and Tischendorf was obliged to leave without securing any more.

He returned to Germany, made known his discovery, but carefully concealed the name of the place where he had found the manuscript. In this he was very wise, for his description awakened

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much enthusiasm, and the English Government at once sent out a scholar to buy up any valuable Greek manuscripts that he could find.

Tischendorf feared that the man might succeed in finding the manuscripts where he himself had failed, and was greatly relieved when the scholar returned home, announcing that his search had been unsuccessful.

Tischendorf tried, through friends in Egypt, to secure the remainder of the manuscript, but failed. The monks had learned the value of the book in their possession and would not part with it at any price, even though it was useless to them.

On his third visit to the East, in 1859, Tischendorf again spent some time at the Convent of St. Catherine, trying in every way to get a clue to the manuscript.

He was about to give up in despair and return home. On the evening before his departure he was walking in the garden with one of the stewards. As they went in, the steward casually invited him to his room for some refreshments. Scarcely was the door closed when he remarked, referring to the object of Tischendorf's visit, "I too have an old manuscript" (or words to that effect). "Perhaps you would like to look at it." He took from a shelf a volume and placed it on the table. Tischendorf had learned his lesson. He turned the leaves with interest, but manifested no particular pleasure in the book.

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Controlling himself as long as courtesy demanded, he asked, on leaving, if he might take the book to his own room and look it over. Reaching his room, he closed the door. No longer was he the calm, unmoved man of the last half hour. He gave way to his joy in a way that might have surprised the steward had he seen him, for he held in his hands one of the most valuable, if not the most valuable manuscripts of the Bible now known, older than any he had ever seen. His own words are :

“In the presence of the found treasure it was not possible for me to sleep. I gave way to my transports of joy. I knew that I held in my hands one of the most precious Biblical treasures in existence, a document whose age and importance exceeded that of any I had ever seen during twenty years’ study of the subject.”

Tischendorf tried to persuade the monks that it would be a gracious act to present this manuscript to the Supreme Head of the Greek Church, but was successful in securing only a temporary loan of it. It was carried by Bedouins on a camel’s back from Mt. Sinai to Cairo, Egypt. Here, with the help of two of his countrymen, Tischendorf copied many lines of the Codex, and noted more than twelve thousand changes by later hands. In October, 1859, he was allowed to take it to the Czar, merely for the purpose of publication. On his way to Russia he showed his treasure to sev-

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eral of the crowned heads of Europe. In November he laid it before the Czar and the Holy Synod of St. Petersburg. Tischendorf was then permitted to use it in Leipzig in the preparation of the Codex.

Later, through the influence of the Czar of Russia, the manuscript was purchased and placed in the Library at St. Petersburg. This manuscript is called the Sinaiticus, because it was found on Mt. Sinai.

The New Testament is more complete than in the Vatican Manuscript, but there is more of the Old Testament missing. This manuscript is on very fine vellum made of the skin of an antelope. It is beautifully written in the uncials, with no divisions of words or markings of any kind. It shows evidence of having been corrected several times, and its beauty is marred by these corrections. The vellum, the style of writing, and everything about it proves that it was written not later than 350 A. D.

These four old manuscripts, so old that they may be first copies of the original manuscripts, gave a new enthusiasm to the study of the Bible texts, and a comparison of these early manuscripts greatly awakened the interest of translators and led to several individual translations of the New Testament.

Class Work.—Select a short paragraph and let each member of the class copy this ten times,

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using the last copy as a copy each time. Then let each compare his last copy with his first and see which is more nearly correct.

Let one member read his last copy, if it differs in any way from the others; find how many of the others agree in their copy. Compare with the original, and see whether the one or that on which several agree is correct. Why is an early manuscript more valuable than a later one?

Wherein lies the value of having so many early manuscripts to compare?

Or let each copy one verse, using an illuminated initial letter.

CHAPTER X

THE REVISED BIBLE

WITH the entire world of English-speaking people reading one Bible, the language of which no literature in any age has ever excelled, it would seem that the Bible had reached a state of absolute perfection.

As time moved on, however, the publication of forty dictionaries indicated many changes in the English language; moreover, the discovery of early manuscripts led to a comparison of texts showing some differences. The spirit of progress suggested that a new translation was needed.

The discovery of the Sinaiticus Manuscript by Tischendorf seemed to be the last incentive necessary to make Bible students feel that the time had come for another revision of the Bible. The reasons for this, as given by these men, are:

“(1) Since 1611 the four oldest and most important Greek manuscripts have become accessible, copies of very ancient translations have been found, and writings of early Christian fathers have been collected and used as never before. (Preface to R. V. of 1881.)

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“(2) Modern scholars know how to use these sources as seventeenth century men did not. The science of textual criticism was merely in its infancy in 1611.

“(3) Greek and Hebrew are much better understood now. Because of imperfect knowledge of these languages the King James Version contains many obscure and incorrect renderings.

“(4) The English language has changed; many words used three hundred years ago being obsolete.”*

The words of Tyndale to the Bible scholars of his day, given in his first preface to his Bible, are, “That if they perceive in any place that the version has not attained unto the very sense of the tongue, or the very meaning of Scripture, or have not given the right English word, that they should put to their hands and amend it, remembering that so is their duty to do,” were a message to all Bible scholars of all ages as well.

To-day the words “Charity suffereth long and is kind,” convey the thought of continued almsgiving, even though the recipient may not seem to be deserving or grateful, if one does not know that the twentieth century meaning of charity was unknown in the time of King James and that the meaning of the Greek word translated “charity” is our word “love.” The word “prevent” in 1 Thessalonians 4:15 and many other places, in-

* “Our English Bible.”

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stead of meaning "to hinder" or "stop," meant in the time it was translated "to precede," "to go," or "put in front of."

Realizing the growth and changes of the English language, and knowing as no one but students of the ancient texts could know, that there were errors in the translation of the Authorized Version of the Bible, and that to-day there were words that would more perfectly express the shades of meaning carried by the Greek words, these men strongly urged a new translation of the Bible, and the leaders in the Churches began to feel that the time for this had come.

In the Convocation of 1870 Bishop Wilberforce proposed that a committee be appointed to consider a revision of the Bible and report on the same. Four months later this committee met for work in the Jerusalem Chamber of Westminster Abbey. In this committee were representatives of all denominations, the Church of England, Methodist, Presbyterian, Baptist, and many others. Among them were Bishop Ellicott, chairman of the committee; Deans Alford and Stanley, Westcott and Hort, Scrivener, Dr. Eadie, and Archbishop Trench.

Across the Atlantic was another company, called together for the same purpose, making in all nearly one hundred men who were engaged in this translation.

Besides the four great manuscripts referred to,

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these translators had access to nearly four thousand manuscripts of the whole or parts of the Bible. They also had several early translations unknown to the translators of 1611.

Then, too, the advance made in the study of the Greek and Hebrew languages had brought to notice and proved the value of many ancient writings containing quotations from the Scriptures. These were of very great assistance in deciding the correct reading when the early texts differed.

When at work the revisers were seated at long tables. Before each man was a sheet of paper with a column of the Authorized Version printed in the middle, leaving on each side a wide blank margin. On the left hand the changes in Greek text were made. On the right the changes in the use of English words.

After the prayer and reading of the minutes, the chairman reads part of the passage on the printed sheet and asks for any suggested changes.

Suppose the passage under discussion to be Matthew 1:18-25. "At the first verse a member, referring to the notes on his sheet, remarks that certain old manuscripts read 'the birth of Christ' instead of 'the birth of Jesus Christ.' Dr. Scrivener and Dr. Hort state the evidence on the subject, and after a full discussion it is decided by the votes of the meeting that the received reading has most authority in its favor; but, in order to represent fairly the state of the case, it is al-

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lowed that the margin should contain the words, 'Some ancient authorities read "of the Christ."' Some of the members are of opinion that the name 'Holy Ghost' in same verse would be better if modernized into 'Holy Spirit,' but as this is a mere question of rendering, it is laid aside until the textual corrections have been discussed. The next of importance is the word 'firstborn' in verse 25, which is omitted in many old authorities. Again the evidence on both sides is fully stated, and the members present, each of whom has already privately studied it before, vote on the question, the result being that the words 'her firstborn' are omitted.

"And now, the textual question being settled, the chairman asks for suggestions as to the rendering, and it is proposed that in the first verse the word 'betrothed' should be substituted for 'espoused,' the latter being rather an antiquated form. This also is decided by vote in the affirmative, and thus they proceed verse by verse till the close of the meeting, when the whole passage, as amended, is read over by the chairman."*

When a portion of the revision is completed, it is gone over a second time and is then sent to America, revised by the American committee, and returned to England, where it is again gone over by the original committee. It is now revised the fifth time for the improvement of the literary form,

* "How We Got Our Bible."

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and in some cases there was a sixth and seventh revision.

The rules laid down for these committees were :

1. To introduce as few alterations as possible, consistent with faithfulness, into the text of the Authorized Version.

2. To limit, as far as possible, the expression of such alterations to the language of the Authorized Version.

3. That each company should go twice over the work, and at the second revision no change should stand unless approved by a two-thirds majority of those present.

For more than ten years the work went on, and on November 11, 1880, the New Testament Committee assembled in the Church of St. Martin-in-Fields for a special service of prayer and thanksgiving for the completion of their work. The spirit of the committee is shown in this prayer "of thanksgiving for the happy completion of their labors—of prayer that all that had been wrong in their spirit or action might mercifully be forgiven, and that He whose glory they had humbly striven to promote might graciously accept this their service, and use it for the good of man and the honor of His holy Name."*

The first edition of this New Testament was issued in England on the 17th day of May and

* "How We Got Our Bible."

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in America on the 20th of May, 1881. "The excitement in New York and other cities was intense, and lasted for a number of days. It is supposed that half a million of copies were given to the American public on the first day of publication. Copies were sold, not only in book-stores and at news-stands, but in public conveyances; and many were hawked about the streets. The daily press published extracts and criticisms. The entire volume was telegraphed from New York to Chicago for early publication in two of the daily papers of the latter city. It is estimated by some that 3,000,000 copies of the New Testament were sold in England and America within the first year of its publication."†

The Old Testament was not completed till May 5, 1885—fifteen years from the time of the appointment of the committee.

When in 1611 the Authorized Version was issued, and for many years after, it met with great opposition and criticism. The greatest Hebrew scholar of the day wrote to King James, "I would rather be torn asunder by wild horses than allow such a version to be imposed on the Church," and yet this is the version that for more than two hundred years was the revered Bible of the people and still holds a place such as no Bible before or since has held.

† "A Short History of the English Bible." J. M. Freeman, D. D.

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The Revised Bible could not hope to meet with a more cordial reception from the Bible-loving people, except the scholars. The people who were fathers and mothers when the Revised Bible came out belonged to a Bible-reading generation, a generation who memorized large portions of the Scripture in the early days of the Sunday schools. Thus the language of the Bible was implanted in their hearts and they loved the beauty and dignity of its style. It did not seem as though its truths could mean the same if expressed in other words.

Many refused to accept the new version; but, like the Authorized Version, it is growing in favor, although there has not as yet been time to tell whether it has come to stay or whether there must be another revision.

This English Edition of the Bible, though sold in large numbers, was not satisfactory to the American committee. Very many of their suggestions had been disregarded or appeared only in the margin, but they had agreed not to sanction any edition except those put out from the University Presses of England for fourteen years.

They were true to their promise; but in the meantime the committee was hard at work, and in 1901, after thirty years of study and work by the greatest scholars and theologians of America, the American Standard Bible was issued. This is the Revised Bible, with the changes recommended by

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the American committee and others growing out of later study.

This Bible is arranged in paragraph form, the verse divisions being merely indicated by figures. It is written in the English of to-day. Many difficult passages are made clear. For the child and young person the simple form of expression makes its reading more attractive and its great truths more clear.

Again it must be said, time only can tell whether this edition has come to stay or whether another will be necessary; whether in the adoption of the modern vocabulary and simplicity of expression, the dignity and beauty of the former translation has been lost, or whether even that is compensated for in the increased accuracy and clearness. This edition is growing in favor and with many has already taken the place of the Authorized Version. It is generally recommended for use in the Sunday schools and among children, and is rapidly becoming the Bible used in the Church service. It will be many years before its general acceptance will be assured.

However, whether this general edition continues or whether another must come, the marvel of it all remains.

From the Bible of the old record chests of the early Church, which contained:

"I. Some manuscripts of the Hebrew Old Testament books;

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"II. A good many of the Old Testament books translated into Greek because that was the language used at that time;

"III. A few rolls of the Apocrypha, which were not considered inspired, but were valued for practical teaching;

"IV. Either the original Gospels, Acts, Epistles, and the Revelation, or direct copies of them,"* —we have to-day over four thousand manuscripts, some of them copies of copies of copies to the tenth or more times, some of them possibly first copies from the original. We have translations into the Greek, the Latin, and the English; yet a careful comparison of the American Standard, the English Revised, the Authorized Bible, the Bible of Tyndale, and the Sinaiticus or Vatican Manuscript, and many others, reveal the fact that God's care alone can account for, that through all the ages, with all the copies, by faithful and unfaithful scribes, with all the translations down to the present day and their influence on later translations, the American Standard Bible, the latest edition, translated in the light of the Sinaiticus and Vatican Manuscripts of the fourth century, does not vary in one essential fact, in one vital truth, from the Authorized Version, translated from the later Greek manuscripts and translations, thus proving that throughout all the years God has guarded and shielded His own Word, so that

* "How The Great Book Was Made."

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to-day we are as safe and as sure in saying "Thy Word is a lamp unto my feet and a light unto my path" as was David.

We may know of a surety that Christ was making a literal prophecy when He said: "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Revised Version), and that Peter knew what he meant when he said, "The grass withereth, and the flower falleth: but the word of the Lord abideth forever" (Revised Version).

Class Work.—Compare the authorized and revised renderings of 1 Corinthians 13 and Psalm 23, showing the variations in words but unchanged meaning.

CHAPTER XI

THE BIBLE IN CIRCULATION

THE demand for the printed Bible has always been great. It is supposed that within three years after the publication of the Great Bible in 1539, no less than twenty-one thousand copies were printed. Between 1524 and 1611, 278 editions of Bibles and Testaments in English were printed. In 1611, 1612, and 1613 five editions of the King James Version were published, besides separate editions of the New Testament; and we have some slight clew to the size of the editions in the fact that one person in England has recently collated no less than seventy copies of the issues of 1611; yet, after all, these were the days of small things.

From its foundation in 1804 to the end of the one hundred and first year, in March, 1905, the British and Foreign Bible Society has issued 192,537,746 copies of the Scriptures, complete or in parts, in 390 different languages and dialects. The American Bible Society, from its organization in 1816 to April 1, 1905, has issued 76,272,770 Bibles, Testaments, and portions, in 116 different languages out of the 489 translations.

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Other Bible societies have issued between 60,000,000 and 70,000,000, while private publishers in Great Britain, the United States, and elsewhere have increased these issues by scores of millions.—*Report of American Bible Society.*

500,000,000 BIBLES SOLD

During the year 1909 there were 11,706,595 copies of the Bible sold by the principal Bible houses alone, but 1,000,000 copies were sold by the smaller Bible houses and 6,000,000 by commercial houses. Last year there were 20,000,000 copies of the Bible sold, and it is estimated that over 500,000,000 copies of the great Book have been sold since the invention of the printing-press. Over half that enormous number, or about 341,000,000 copies, were sold during the last century.

A clipping from *East and West* gives an interesting computations based upon the number of Bibles in circulation in the year 1900:

“This number he estimates upon good evidence to be about 200,000,000 copies. Reckoning the average size of the volumes to be $5 \times 6\frac{1}{2} \times 1\frac{1}{2}$ inches, he figures up 5,642,260 as the number of cubic feet of Bibles in existence.

“With this enormous bulk could be built a wall of Bibles six feet high, which would reach over four hundred miles, from New York to Buffalo, or from London to Geneva, Switzerland.

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“If all the paper used in the greatest Book were to be taken in one sheet, at the most modest computation some 518,123 acres would be required. Take them volume by volume, and their area would cover 1,036 acres.

“Load them on merchant ships of average tonnage (1,340 tons), and a fleet of eighty vessels would be required to transport the volumes. And it should be remembered that in 1800, only a century ago, the world’s stock of Bibles was not more than 5,000,000.”

In 1800, four years before the British and Foreign Society was founded, the world possessed, notwithstanding the fact that no less than 1,326 editions were printed in the sixteenth century alone, only 5,000,000 copies of the greatest of books; and judging from the fact that 14,000 families in Sweden had not a single Bible, and that 50,000 inhabitants of Iceland had but fifty copies among them, these 5,000,000 must have been very evenly distributed. During 1889, thanks to the various Bible societies and the wonderful improvement in the printing-press, the circulation of the Holy Book had multiplied almost thirty times.

From 1800 to 1900 the population of the globe is estimated to have increased two and one-third times. During the same period the Bible’s circulation has increased forty times.

In 1800 there was one copy of the Bible to every one hundred and twenty-eight of the world’s

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inhabitants. To-day there is one copy to about every seven and one-half inhabitants.

THE FIRST PROPOSAL TO PRINT THE ENGLISH BIBLE IN THIS HEMISPHERE

Among the collection in the library of the American Bible Society may be seen a facsimile of Wm. Bradford's proposals for printing a large Bible, as long ago as 1688. It reads as follows:

These are to give notice, that it is proposed for a large house Bible to be Printed by way of Subscriptions, (a method usual in England for the Printing of large Volumns, because Printing is very chargeable) therefore to all that are willing to forward so good (and great) a work, as the Printing of the holy Bible, are offered these Proposals, viz.: 1. That It shall be printed in a fair Character, on good Paper, and well bound. 2. That it shall contain the Old and New Testament, with the Apocraphy, and all to have useful Marginal Notes. 3. That it shall be allowed (to them that subscribe) for twenty Shillings per Bible: (A Price which one of the same volume in England would cost). 4. That the pay shall be half Silver Money, and half Country Produce at Money price. One half down now, and the other half on the delivery of the Bibles. . . . Also, this may further give notice that Samuëll Richardson and Samuëll Carpenter of Philadelphia, are appointed to take care and be assistant in the laying out of the Subscription Money, and to see that it be imploy'd to the use intended, and consequently that the whole Work be expedited. Which is promised by

William Bradford.

Philadelphia, the 14th of the 1st Month, 1688.

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THE FIRST PRINTED BIBLE IN THE UNITED STATES

The New Testament, translated into the Indian language by Eliot the missionary, was printed at Cambridge, Mass., by Samuel Green and Marmaduke Johnson, A. D. 1661. The entire Bible in the same language, by the same Rev. John Eliot, was printed by the same publishers in 1663. The Testament was republished in 1680, and the Bible in 1685.

The entire Bible in the German language was printed at Germantown, Pa., by Christopher Saur, in 1743. Several editions of the German Bible were issued subsequently from the same press.

ACTION TAKEN BY THE NATIONAL CONGRESS

Upon the breaking out of the Revolutionary War, all British publications being kept out of the country, a great scarcity of the Holy Scriptures began to be generally felt, and Dr. Patrick Allison and others brought the subject before Congress by a memorial in which they petitioned that an edition of the Bible might be printed by the Government. The memorial was referred to a committee, whose report recognized the importance of the Bible to the Nation, but in view of the difficulty and risk of procuring types and paper, and of the uncertain state of affairs, proposed that the Committee of Congress should be directed to im-

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port twenty thousand copies of the Bible from Holland, or Scotland, or elsewhere. The order was accordingly made.

EARLY PUBLICATIONS OF THE SCRIPTURES IN THE UNITED STATES

In 1777 the New Testament in English was printed in Philadelphia by Robert Aitken; and in 1782 the same publisher printed the entire Bible, the first English Bible printed in this country. This book was recommended by Congress, having been first examined by the chaplains, who reported favorably on it.

In 1790 the Douay Bible was printed in Philadelphia.

In that year the English Bible was again printed in Philadelphia by William Young. In 1791 it was printed in Worcester, Mass., by Isaiah Thomas, and also in Trenton, N. J., by Isaac Collins, a member of the Society of Friends.

In the year 1801 Matthew Carey, of Philadelphia, in the preface of a Bible which he then published says: "I present this edition of the Bible to the public, with a degree of solicitude proportioned to the *magnitude of the undertaking*. Having embarked therein a large property and devoted my utmost care and attention to it from its commencement to completion, I find it impossible to assume that degree of stoicism necessary to regard

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with indifference its reception by my fellow-citizens."

OUR BIBLE WORK

REV. W. I. HAVEN, D. D.

This is a story about which there is so much to tell that I hardly know where to begin. There is the story of the great manufactory, where last year more than 700,000 Bibles and Testaments and various portions of the Scripture were made. This manufacturing plant occupies three or four floors of the Bible House in New York, a building covering a whole block in the heart of the city. Here is carried on every process connected with the printing and binding and shipping of all kinds of Bibles, from the neat little separate Gospels in cloth covers, which cost about two cents each, to the great folios, elegantly bound, for the pulpits of our churches.

The finest and most rapid presses in America are kept busy with this work, besides a host of other high-class machines. At this house Bibles are printed in Spanish, Swedish, German, Norwegian, Italian, Danish, Portuguese, French, and many other languages and dialects, including a number of North American Indian tongues. One of the late Bibles printed there is the fourth revision of the Gilbert Island Bible, and another is a New Testament in Bulu. It might be interesting to have the question open, Where are these

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places and people? A trained force of proof-readers and other workers is kept busy, and the secretaries are in correspondence with learned scholars to see to it that as few errors as possible occur in these editions. The American Bible Society—which is “our Bible Society” to all the Churches—is very proud of its issues of the Scriptures.

The printing of the Bible House, however, only represents one-half of the publishing interests of “our Bible work.” It would be too expensive, and a waste of time, to bring all the translations to New York City, or to this country. So we carry on printing and publishing in many different countries—in Constantinople and Beirut, where the Turkish and Armenian and Greek Bibles, used in our missions in Bulgaria, are made and where Arabic Bibles, used all over the East, are published; in Shanghai and Foochow, where on mission presses hundreds of thousands of Chinese Scriptures are made. We also make Bibles in Siam, Japan, Korea, Manila, and at other points. It is a wonderful picture that comes up to the eye if one only tries to see all at once all these presses busy in all parts of the world, preparing the Scriptures for the peoples of many nations.

The Translations.—Our Bible Society responds to calls from all parts of the missionary field for help in translating the Scriptures into new tongues, or correcting and revising those already

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made, where improvement is possible. A number of translations are now in progress in China. The missionaries appoint scholars to work at these translations, which are called "versions," and the Bible Society co-operates with these scholars. No matter about the versions that have already been made, you want to know what is going on now. There is the Bible for the millions of Korea. We have translations of the Gospels in five native dialects in the Philippines. There are a score or more of these that are distinct and important in which the people have never seen the Word of Life. It is to help in this work that a considerable part of our Bible collection goes.

Of the 242 translations of John 3:16, published in a leaflet by the American Bible Society, six are in the languages or dialects of the British Isles, sixty-one of the continents of Europe, one hundred and fifty-three of Asia and the island, thirty-one of Africa, fourteen of the American continent.

The Book Itself.—The Bible is a silent worker, reaching many who would not listen to the preacher, and who, in some lands, would not dare at first to come to the gatherings of the Lord's disciples. A traveler in Turkey last winter came to a little kahn in a village, where he sought shelter from the cold. Soon some young men came in, and after conversation they discovered that the traveler was a Christian. Then they told

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him that they had come across some copies of the Bible, and that they had met every week to read and study together, and that they had all become followers of Jesus. Hundreds of such stories could be repeated here, were there room. A little monthly paper, the *Bible Society Record*, tells in every issue such incidents of the power of the Divine Word to reach and save the soul. My story could go on and on, like the "Arabian Nights," but this glimpse at "our Bible work" must suffice for this time.

CHAPTER XII

MY BIBLE

“A light unto my feet and a lamp unto my pathway.”

The Bible has ever been the Book of books, and never more so than to-day. It has been the slave's book. It has been the poet's book. It has been the child's book, and its words have mingled with the sweetest accents of joy and hope that are lisped by our humanity. It has been the creator of countless Good Samaritans. It has been the hope and guide of the reformer. It has done more by the words “Father, forgive them,” to breathe peace into the jangling and warring forces of human ambition and strife than all the systems of philosophy the world ever produced. It lives on the ear like music, whose strains can never be forgotten. It lingers in our lives like the fragrance of flowers in the halls of our homes.

Not until the human heart no longer aches with sorrow; not until the time comes when there remains no more a prodigal to be brought back to the Father's house; not until the time comes when the despairing and desolate call no more for help, until tears cease to flow, until love has no task to perform, until the cup of cold water is no longer needed to refresh the parched wanderer on the highway of life,—not until then will the Bible lose its power and beauty, and cease to be enthroned in the heart of our humanity.—*Geo. H. Ferrier.*

MY BIBLE

ABRAHAM LINCOLN ON THE BIBLE

In regard to this great Book, I have but to say, it is the best gift God has given to man. All the good Savior gave to the world was given through this book. But for it we could not know right from wrong. All things for man's welfare, here and hereafter, are to be found portrayed in it.—*From "Speeches, Letters, and Addresses."*

THE BIBLE—THE FOUNDATION OF OUR DEMOCRACY

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we in our prosperity neglect its instruction and authority, no man can tell how sudden a calamity may overwhelm us and bury our glory in profound obscurity.—*Daniel Webster.*

Ulysses S. Grant said: "To the influence of this Book are we indebted for all our progress made in true civilization, and to this Book we must look as our guide in the future."

Grover Cleveland said: "No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interests of civilized humanity."

SIR WALTER SCOTT AND THE BIBLE

Here he expressed a wish that I should read to him, and when I asked from what book, he said: "Need you ask? There is but one." I chose the fourteenth chapter of St. John's Gospel. He listened with mild devotion

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and said when I had done, "Well, this is a great comfort."—*From Lockhart's account of his last illness in his "Life of Scott."*

THE NATION AND THE BOOK

No nation is better than its sacred book. In that book are expressed its highest ideals of life, and no nation rises above those ideals.

No nation has a book to be compared with ours. This American nation, from its first settlement at Jamestown to the present hour, is based upon and permeated by the principles of the Bible.

The more this Bible enters into our national life, the grander and purer and better will become that life.

It would be a great blessing if a Bible could be put in the hands of every dweller in this country.—*From an Address by the late Justice Brewer.*

THE BOOK THE QUEEN GAVE AN EASTERN PRINCE

There is a familiar story to the effect that Queen Victoria was visited one day by an Eastern prince who desired to know the secret of England's greatness. It is said that when the question was asked of the queen she took a copy of the Bible and, giving it to the Eastern monarch, answered, "This is the secret of England's greatness."

THE EMPEROR OF GERMANY AND THE BIBLE

Emperor William of Germany says: "I like reading the Bible often, the Bible which stands on the table at my bedside, and in which I have underlined the most

MY BIBLE

beautiful thoughts. I can not understand why so many people occupy themselves so little with the Word of God. Who, on reading the Gospels and other passages, is not impressed by the simple, loving, proven, and attested truth? How could Christ otherwise have set His stamp upon the world?

"In all my thoughts and actions I ask myself what the Bible says about the matter. For me it is a fountain from which I draw strength and light. In the hours of uncertainty and anxiety I turn to this great source of consolation. I am confident that many of those who have fallen away from God will return in our own time to a firm belief, and that many will once more feel a longing for God. It is indeed the beauty and the blessing of the Christian Church that times of strong doubt awaken an especial desire for the profession of faith and a joyous enthusiasm of belief. I can not imagine a life which is inwardly estranged from God."

Speaking of the Tyndale Bible, published in 1526, one writer says:

It was wonderful to see with what joy this Book of God was received, not only among the learned sort and those that were noted lovers of the Reformation, but generally all England over among all the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could bought the Book or busily read it, or got others to read it to them, if they could not themselves, and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scriptures read.

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The "Gideons," the association of Christian Commercial Travelers of America, have undertaken to place a Bible in every room of every hotel in America. Over thirty thousand Bibles had been placed in August, 1910, and after the election of a secretary to give his time to that work they hoped to place one hundred thousand a year.

The following is quoted from a recent periodical:

A man says to me, "Is the multiplication-table true?" Now, it never occurred to me to doubt it, so I answer unhesitatingly, "Yes!" Not long after I find him searching in the multiplication-table for a formula for the extraction of Bismuth, and because he can not find it, crying out in the bitterness of his soul that the multiplication-table is *a lie*. Now, I would not deny that six times seven are forty-two, just because the multiplication-table does not give me a chemical formula, or tell me how to go to Jamaica; nor am I ready to throw away the sublime, spiritual messages of the Bible if I should find that it is not a book on botany, that its cosmology is that of ancient times, that its history has been colored by a moral purpose, or that it contains no definite plan for the organization of a Church.

The fact is the Bible was given me by God to shed light on the purity and vileness of my soul; to brace my will in the hour of temptation; to elevate my thoughts amid the strife for bread; to lift my drowsy eyes to the sunlit summits of faith and prayer; and to send a thrill of divine aspiration through a life that is ever becoming

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stupefied amid the murky damps of life's low levels. If I seek for a spirit of uncompromising and ringing righteousness, that shall keep me from making a truce with wrong, I find it on the pages of Jeremiah. If I look for a valuation of life that puts first things first, I follow Paul over mountains and seas, and hear him say, "Neither count I my life dear unto myself, so that I may finish my course with joy." If I look for a pattern of a life truly divine, and wish to see what God would do if He were a man like me, I walk with Christ around the Sea of Galilee. Indeed, it is in the light of His character that I interpret the whole Book.

THE BIBLE OUR MANUAL OF ETHICS

PROF. H. LUMMIS

It is a very satisfactory thing to have a first-rate textbook. An arithmetic where the answers are given, that has every fourth or even every tenth answer wrong, is a source of positive vexation. Any book for study whose statements are clear and correct has, so far, high value.

The Bible, our manual of morals, is in one respect unlike many manuals—it is in no wise technical.

Its words, its statements are simple. Its meaning is transparent. Its message appeals to sage and peasant.

The nations of Christendom have drawn their legislation largely from it. The reformers of the world's later history have here found their foundation for morals.

Outside of Christendom, in earlier or later times, what codes of laws or of morals stand even approximately equal to what has been drawn from the Bible?

In the earlier history of the people of Israel it is evident that the requirements of duty were adjusted to a

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people comparatively undeveloped—an adjustment paralleled by the difference of requirement in a well-regulated family between the requirement for the little ones and for those who are approaching maturity.

Yet even these less rigid demands in ethics are higher than the demands in the legislation of Egypt or of Babylon or of Assyria or of Greece or of Persia or of Rome.

In the higher demands made by the prophets, by the apostles, and by Jesus Christ Himself, the world may be challenged to produce a parallel. "Thou shalt love thy neighbor as thyself." Match it from any source outside Sacred Writ. "Love your enemies." This requirement many an upright soul has declared impossible. The love required, as is evident by reference to the original, is the love, not of affection, but of good-will. The feelings do not go out to a disagreeable object kindly. But will is supreme. We *can* will the welfare of our bitterest foe. We *do* will it only as we are seeking to conform to the divine law.

The duties of parents to children happily formulate in the following the avoidance of harshness: "Fathers, provoke not your children to anger lest they be discouraged." The duty of children to parents is indicated no less felicitously: "Children, obey your parents in the Lord, for this is right." Clear as crystal! A superb imperative!

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